

This worke is compiled vpon these sentences
following, set downe by mee C. B.

- 1 { Feare God, for he is iust.
Loue God, for he is mercifull.
Truste in God, for he is saythfull.
Obey the King, for his authoritie is from aboue.
- 2 { Honoz the King, for he is in earth the liutenant of the
moste hygh God.
Loue the King, for he is thy protectoz.
- 3 { Aduenture thy life in defence and honoz of thy cuntrie,
for the quarrell is god.
Be not unthankfull to the soyle that hath nourished thee,
for it is a damnable thing.
Studie to profite the common wealth, for it is commen-
dable with God and man.
- 4 { Reuerence the minister of God, for his office sake.
Loue the minister that preacht the Gospell, for it is
the power of Gods saue thee.
Speake good of the minister, for the Gospelles sake.
- 5 { Thinke wel of the magistrates, for it pleaseth god wel.
Be not disobedient to the magistrates, for they are the
eyes of the King.
Loue the magistrates, for they are the bones & sinowes
of the Common wealth.
- 6 { Honoz thy parents, for God hath commaunded it.
Loue thy parents, for they haue care ouer thee.
Be assisting vnto thy parentes with any benefite that
God hath indueed thee, for it is thy duetie.
- 7 { Giue place to thine elder, for it is thy prayse.
Let not a gray head passe by thee without a salutation.
Take counsell of an elder, for his experience sake.
- 8 { Be holie, for thou art the Temple of God.
It is an horrible sinne to pollute Gods Temple.
The buyers and sellers were driuen out of the Tem-
ple with violence.

In Comoediam Gascoigni,

carmen B. C.

Hac noua, non vetus est, Angli comoedia Vatis,

Christus adest, sanctos nil nisi sancta docent.

Græcia vaniloquos genuit, turpesq; Poetas,

Vix qui sincere scriberet vnus erat.

Id vereor nostro ne possit dicier auro,

Vana precor vaneant, vera precor placeant.



The Glasſe of Gouvernment.

Actus primi Scena prima.

PHYLOPAES and PHYLOCALVS Parentes,
FIDVS ſeruaunt to PHILOPAES. they come
in talkinge.

Phylopaes.



Witely *Phylocalus* I thinke my ſelfe in-
debted vnto you for this friendly diſ-
courſe, and I do not onely agree with
you in opinion, but I moſt earneſtly de-
ſire, that wee may with one aſſente
deuiſe which way the ſame may be put
in execution, for I delight in your louing
neighbourhood, and I take ſingular comfort in your graue
aduiſe.

Phylocalus. It were not reaſon *Phylopaes* that hauing ſo
many yeares continued ſo neare neighbours, hauing
traffiqued (in maner) one ſelfe ſame trade, hauing ſuſtey-
ned like aduentures, and being bleſſed with like ſucceſſes,
we ſhould now in the ende of our time become any leſſe
then entiere frendes: and as it is the nature and propertie
of friendſhippe to ſeek alwaies for perpetuity, ſo let vs
ſeek to bring vp our Childzen in ſuch mutuall ſocietie in
their youth, that in age they may no leſſe delight in thei-
r former felowſhip, then we thei-^r parentes haue taken
comfort in our continuall cohabitation. It hath pleaſed
Almighty God to bleſſe vs both with competent wealth,
and though we haue attayned therevnto by continuall
payns and trauayle, riſing (as it were) from meane eſtate,
vnto dignitie, yet doe I thinke that it were not amiſſe to
bring vp our childzen with ſuch education as they may ex-
cell in knowledge of liberall ſciences, for if we being vn-

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learned

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learned haue by industrie heaped vpon sufficient store, not only to serue our owne vse, but further to prouide for our posterity, then may they by learning aspire vnto greater promotion, and builde greater matters vppon a better foundation. Neither yet would I haue you conceiue hereby that I am ambitious: But if I be not deceived, *A desire of promotion (by vertue)* is goodly and Lawfull: Where as ambition is commonly nestled in the brestes of the enuious.

Phylas. I am of your opinion *Phylasus*, and since we haue ech of vs two Sonnes of equall age and stature, I would we could be so happy as to finde some honest and carefull scholemaster, who might instruct them together: I say honest, because in the house of the pious there is seldome any vice permitted, and carefull, because the care of the teacher is of no lesse consideration then his skill: the do I wish him both honest and carefull, because the coniunction of two such qualities, may both cause the accomplishment of his dutie, & the contentations of our desires. Our eldest Sonnes are neare the age of xxi. yeares, & our younger Sonnes not much more then one yeare behind them. So that as they haue hitherto bene thought toward enough at such common schooles as they haue frequented, and therefore will shortly be ready for the vniuersity, yet would I thinke conuenient that they spent some time together, with some such honest and careful Scholemaster, who might before they departure lay a sure foundation to their vnderstanding.

Fidus. Although it becommeth not a seruant to come vnto his masters counsell before he be called, yet for that I am no way ignorant of your tender cares, which both of you haue alwayes had ouer your children, and also for that I do now perceiue the continuance of the same by this your fatherly conference, I presume to put my selfe forward vpon a dutifull desire to further so goodly an enterprise.

Gouernement.

Phylopes.
I shall now be our partes to vnderstand what shpend
 may content you for your paines.

Gnomaticus. Sir in that respecte take you no care, but
 let me pray vnto almighty God, that he giue me grace so
 to instruct your childe, as you may hereafter take com-
 fort in my trauaile; that done, I can no wayes doubt of
 your beneuolence, sithe your inward desire doth already
 manifestly appeare; and furthermoze, I would be lothe to
 make bargaines in this respect, as men do at the market
 or in other places, for grasing of Oxen or feeding of Cattle,
 especially since I haue to deale with such worthy persona-
 ges as you seeme and are reported to be.

Phylotachus. Well, yet Sir we would be glad to recom-
 pence you according to your owne demaund, but in token
 of our ready will to please you, we shall desire you to take
 admy handes these twenty angels as an earnest or pledge
 of our further meaninge, & as I am the first that presume
 to open my purse in this occasion, so I beseech the Father of
 Heauen that I may not be the last which may reioyce to
 see his childe prosper, thou knowest (O Lord) I meane
 not hereby my neighbours detriment, but alas, the shadow
 of a mans selfe is ever nearest to him, and as I desire to be
 the first that may heare of their well doinge, so yet if they
 hearken not diligently vnto your instruction, but obli-
 uiously reiect your precepts, then I desire you, and on Gods
 behalfe I charge you, that I may yet be the first that shall
 thereof be aduertised: but behold where they come, these
 two (I thanke the Father of Heauen,) are the tokens of
 his mercifull blessing towarde me, the Eldest is named
Phylosarchus, and this younger *Phylotimus*.

Phylopes. And these two sir are mine onely childe, and
 God for his mercy graunt that they may be mine onely
 comfort, the Eldest is called *Phylantus*, and the younger
Phylomusus.

A.iii.

Phylantus

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Phylantus. Sir according to your commaundement expressed by *Fidus* I am come hither to know your pleasure, and haue by warrant of the same commission brought with me my Brother *Phylomus*.

Phylosarchus. And I in like manner Sir haue brought with me my Brother *Phylotimus* desiring to knowe your pleasure, and being ready to obey your commaundement.

Gnomatons. Surely these young men giue none euill hope of their towardnes, and declare by their seemely gesture and modest boldnesse to be both of god capacitie, and to haue bene well instructed hyther to in humanity.

The Fathers adresse their talke to their children.

Phylocalus. The cause that we haue sent for you is to committe you vnto the gouernement of this godly man, whom we haue entreated to take paynes with you and to instruct you in some principall poyntes of necessary doctrine, to the ende that after you haue ripely digested the same, you may be the moze able to go boldly into some Vniuersity, and I for my part do here commit you vnto him, charging you in Gods name (and by the authority which he hath giuen me ouer you,) to hearken vnto him with all attentiuenesse, and to obey him with all humillity.

Phylopes. The same charge that my neighbour *Phylocalus* hath here giuen to his child, the same I do pronounce vnto you, and furthermoze do charge you that you become gentle and curteouse to each other, humble to your betters, and affable to your inferiours in all respectes.

Phylantus. Sir I trust we shall deserue your fatherly fauour.

Phylosarchus. And I trust to deserue the continuance of your goodnesse.

Phylopus, & Phylomus. We hope also to immitate the god in all mozal examples of vertuous behauiour.

Phylopes. The Father of Heauen: blesse you with the blessing which it pleased him to pronounce vnto *Abraham,*

Isaac,

Gouernment.

Isaac, and Iacob.

Phylocalus. Amen, and now let vs depart, leauing here in your custody the choyce lambes of our flocke, defend them then (for Gods loue) from the rauening, and raging lustes of the flesh, and vanities of the world.

Gnomaticus. Sir by Gods potwer I shall do my best diligence.

Fidus. My louely Gentlemen, GOD guide you by his grace, and though I be somewhat romoued from your dayly company, yet spare not to commaund my seruice, if at any time it may stand you in stæde to vse it.

Phylotus. Gramercy gentle *Fidus.*

Actus primi, Scena quarta.

GNOMATICVS, PHYLANTVS, PHYLOSARCVS, PHYLOMVSVS, PHYLOTIMVS, and ONATICVS.

Gnomaticus
My dearely beloued schollers, since it hath pleased your Parentes (as you haue heard) to put mee in trust with you for a tyme, it shall not be amisse befoze I enter further in enstraction, to knowe how farre you haue already proceeded in learning, that thereupon I may the better determine what trade or methode shalbe most conuenient to vse in teaching of you: tell me therefore what you haue redde, and in what maner the same hath bene deliuered vnto you:

Phylantus. Sir, my Brother here, and I haue bene taught first the rules of the grammer, after that wee had read vnto vs the familiar communications called the *Colloquia* of *Erasmus*, and next to that the offices of *Cicero*, that was our last exercise.

Gnomaticus. It hath bene well done, & haue you not also

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ben taught to versify:

Phylantus Yes truly sir, we haue theretn bene (in manner) dayly instructed.

Gnomatius. And you *Phylsarchus*: how haue you passed your time?

Phylsarchus. Sir: my Brother and I haue also bene taught our grammer and to make a verse, we haue redde certaine Comedies of *Terence*; certaine Epistles of *Tully*, and some parte of *Virgill*; we were also entred into our greke grammer,

Gnomatius. Surely it seemeth you haue not hitherto lost your time, and the order of your instruction hath bene such, that you might presently be able to take further proceedings in an Vniuersity, so that it should be (vnto me) but labour lost to stand still vpon those pointes, since it seemeth that you haue bin therein perfectly grounded; neuertheless we will continue the exercise of the same, and we will therevnto ioyne such wholesome preceptes, as may become a rule and Squire, wherby the rest of your lyfe and actions may be guyded. For alchough *Tully* in his booke of deuotes both teach (vnto) vertuous preceptes, and out of *Terence* may also be gathered many morall instructions amongst the rest of his wanton discourses, yet the true christian must direct his steppes by the infallible rule of Gods word, from whence as from the hedde spring, he is to drawe the whole course of his lyfe. I would not haue you thinke hereby that I do holde in contempt the bookes which you haue redde heretofore, but we will (by Gods grace) take in assistance such and so many of them as may seeme consonant to the holy scriptures, and so ioyning the one with the other, we shalbe the better able to bring our worke vnto perfectio. Sir: ha go you to my lodging, & cause (in the meane tyme) both bedding, and dyet to be provided for these young men, that I may see them vnder my charge in euery respect.

He speaketh, to his seruāt

Gnomatius

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Onaticus. Well Sir it shalbe done with diligence.

Gnomaticus. Now let vs in the holy name of God begin, and he for his mercy geue me grace to vtter, and you to digest such wholesome lessons as may be for the saluatiō of your soules, the comfort of your lyfe, and the profite of your Countrey.

You shall well vnderstand my well beloued schollers, that as God is the authoꝝ of all goodnesse, so is it requisite that in all traditions and Morall pꝛeceptes we begin first to consider of him, to regard his maiestie, and search the soueraigne poyntes of his Godhead. The Heathen Philosophers (although they had not the light to vnderstand perfect trueth) were yet all of them assonyed at the incomprehensible maiestie and power of God, some of them thought the ayre to be God, some other the earth, some the infinitenesse of things, some one thing, some another, whose opinions I shall passe ouer as thinges vnnate to be much thought of, but by the way, the opinion of *Plato* is not vnworthie here to bee recited vnto you, who taught plainly that god was omnipotent, by whom the world was made, and al thinges therein created and brought vnto such perfection as they be in. *Xenophon* affirmed that the true God was inuisible, and that therefore we ought not enquire what or what maner of thing God is. *Aristo* the Stoicke, affirmed likewise that God was incomprehensible. To conclude, *Simorides* being demaunded what God was, required one dayes respect to answer, and then being again demaunded the same question, he required two dayes respect, at the third apointment of his answer, he came & required thre dayes, and being demaunded wherefoꝛ he did so bꝛeake his apointments, and require alwayes further time, he answered, that the moze dꝛopely that he did consider the matter, the moze infinite he found it, and therefore remained alwaies assonyed what to answer, and alwayes craued further time. Truly to leaue y^e heathen opi-

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nions and to come vnto the very touchestone I thinke it not amisse if we content our selues to thinke that God is omnipotent, and yet his power vnsearchable, and his goodness vnspcakable. And to be brieue, I will deliuer vnto you the summe of your duties in foure Chapters, the first chapter shall be of God and his ministers, the second of the King and his Officers, the third shall conuey the duties that you owe vnto your Countrey and the Elders thereof, and lastly you shall be put in remembrance of your duties towardes your Parentes, and what you ought to be of your selues. In these foure chapters I trust (by Gods help) to enclude as much as shall be necessary for the perfect gouernment of a true Christian.

Phylomus. Sir wee beseech you that for as much as this order of teaching is both very compendious, & also much different from the lectures which haue bene redde vnto vs, you will therefore vouchsafe to stand somewhat the more vpon euery point, to the end, that aswell your meaning may be perspicuous, as also that we may the better beare away the same, and not onely learne it without the booke, but also engraue it in our mindes.

Gnomatikus. Your request is reasonable, and it shall be by mee as readly graunted, as it hath bene by you necessarily required. Your first chapter and lesson shall then be, that in all your actions you haue an especiall eye and regard to almighty God, and in that consideration I commend vnto your memory, first God himselfe, and secondarily his ministers. As touching your duties vnto God himselfe, although they be infinite, yet shall we sufficiently conueine them in three especiall poynts to be perfourmed: that is to say, *Fears, Love, & Trust.* And first to begin with feare, it shall be necessary and about all things: your bounden duty, to feare God and his omnipoten power. *Linus* that auncient Poet wytteth, that with God all things are easie to be accomplished, and nothing is impossible. *Tully* in
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his Oracion *Pro Roscio amerino* saith, that the commodities which wee vse, the light which we enioy, and the breath which we haue and drawe, are giuen and bestowed vpon vs by God: then if with God all thinges be possible (according to *Linus*) he is to be feared, sithens the least part of his displeasure being prouoked, the greatest part of his will is to him right easie to accomplish: and if we haue our light, our lyfe, and all commodities of his gift (as *Cicero* affirmeth) then is he to be feared, least with the facility of his omnipotency he take away as fast as he gaue, or turne light into darknes, life into death, and commodities into commodities. I might recite you many heathen authorities, but it is most needlesse, since the very word of God himself, is most plaine in this behalfe, and yet I haue here set downe these fewe, because they are not repugnant to holy Scriptures. We finde written in the xx. chapter of *Exodus*, that God is a Ielous God, and doth visit the sinnes of the fathers vpon the children vnto the third and fourth generation. *Feare him then for he is most mightie.* Againc; who shall defend me (saith the Psalmist) vntill thine anger be past: *Feare God then, since against his power no defence preuaileth.* Again, both the heauens and the earth obey the voice of his mouth. *Feare him then for all thinges are subiect vnto his mighty power.*

And yet with this feare you must also ioyne loue, for it is not with God as it is with Princes of the worlde, which to make themselves feared do become Tyrantes, but the godnes of almighty God is such, that he desireth no lesse to be loued, then he deserueth to be feared, and though his might and power be vniuersall, and therewithall his Ielousie great, and his displeasure soon prouoked, yet delighteth he not in the destruction of mankind, but rather that a sinner should turne from his wickednes and liue. *Tully* in his second booke *de legibus* saith, that God being Lord of al thinges doth deserue best of mankind, bicause he beholdeth

Loue
God.

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what enery man is, and with what deuotion he worship-
peth the Gods, and keepeth an accompt aswell of the god
as the badde: whereby appeareth that the heathen confes-
sed yet that the Gods were to be loued, bycause they cared
for mankind, and truly that opinion is neither contrary to
Gods word, nor dissonant to naturall reason. For we see
by common experience that we loue them best of whom
we are most fauoured, & haue receiued greatest benefitts.
I meane hereby those that rule their doings by reason, for
otherwise we see dayly wicked men, which (forgetting
their duty) do least loue wher they haue most cause. When
I my selfe was a scholler in the Vniuersity, I remember
that I did often tymes defend in Schooles this proposition.
Ingratitudo (tam versus Deos immortales quam apud homines)
peccatum maximum. Ingratitude is the greatest faulte that
may be either towarde god or man. Let vs consider the god-
nes of almighty God, who first created vs to his owne I-
mage and similitude, indued vs with reason and know-
ledge, preserved vs from innumerable perilles, and prouid-
ed thinges necessary for our sustentation, and to consider
more inwardly the exceeding lone which he bare towarde
mankind, he spared not his onely begotten Sonne, but
gaue him (euen vnto the death of the crosse) for our redem-
ption. Oh what minde were able to conceaue, or what
tongue able to vtter the lone and godnes of almighty God
towarde mankind: And since his lone towarde vs, hath
bene and yet doth continue infinite, our lone should also be
infinite, to render him thanks for his godnes. But though
the causes be infinite which might bind vs to loue God,
yet is there no cause greater then the manifold mercyes
which he hath shewed alwayes to mankind. In the first
age when iniquity kindled his wrath to destroy the whole
world, he yet vouchsafed to preserve Noe and his family,
Loue him then since he preserveth the god, though it be but
for his mercyes sake. When the people of *Israell* prouoked
him

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him at sundry times, he did yet at euery subinission stay his hand from punishment, *Loue God then* since he is ready to forgive, and though he pronounceth his Ielousie in the twentieth of *Exodus* saying, that he visiteth the sinns of the Fathers vpon the children, vnto the third and fourth generation, yet therewithal he addeth, that he sheweth mercy vnto thousandes in them that loue him and keepe his commandementes. *Loue him then* since his mercy is ouer all his woorks. To conclude, when his vnsearchable Paiertie by his diuine foresight did perceyue, that by the very sentence of the Lawe we stood all in state of condemnation, he sent down his owne and only Sonne, to be slaughtered, buffeted, and crucified for our sinnes, to the ende that all which beleue in him, should not perish but haue life euerlasting. *Loue God then* since mercy is abundant with him, and he shall redeeme *Israell* from all his iniquities.

And here vnto this feare and loue you must ioyne a sure trust and confidence. The promises of mortall men are of Trust in
God. ten times vncertaine, and do faile, but the promises of the Almighty are vnfallible. *For the wordes of his mouth returne not voyd and without effect.* Tully in his offices doth vse great arte in declaration what sortes of promises are to be obserued, and which may be broken. But the diuine prouidence and foresight doth promise nothing but that which he will most assuredly performe. When he promised vnto Gen. 17. *Abraham* that *Sara* his wyfe should beare him a childe, *Sara* laughed because she was then foure scoze & ten yeres olde, but the almighty remembred his couenant. *Trust in him then* for his wordes shall neuer faile. When he promised *Moyse* to conduct his people through the desertes, they began to doubt and murmure, saying: would God that we had dyed in the land of *Egypt* or in this wilderneesse &c. Num. 14. and the lord was angry, but yet remembryng his promise, at the humble petition of *Moyse* he performed it. *Trust in God therefore,* since no displeasure can make him alter

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- his determination, he performed his holy promise in *Is-
maell*, although we read not that he prayed unto God there-
fore. I would not have you think hereby that I condemne
or contemne prayer, since it is the very meane to talke
with God, but I meane thereby to proue, that God is most
iust and faithfull in all his promises, and by repetition I
say, *Feare God for he is mighty, loue God for he is mercifull, and
trust in God for he is faithfull & iust*. Herewithall you must
also learne to performe duty towards the seruants and
ministers of God. For as you shall onely be saued by hym,
and by cleauing to him in all your actions, so yet are his
ministers the meane & instruments of your saluation, and
do (as it were) leade you by the hand through the waues of
this world vnto eternall felicity, vnto whom you shall
owe three seuerall duties, that is to say, *Audience, Reuerence,*
and *Loue*. The Children of *Israell* by harkening to *Moyse*,
and *Aaron*, were not only instructed and taught their du-
ties, but were (as it were) made at one with God when
they had at any time purchased his heauy displeasure. By
harkning vnto *Phyllip* the Apostle, the *Eunuch* was conuer-
ted. By harkning vnto *Peter*, *Cornelius* & captain was con-
firmed & strengthened in the faith. By harkning vnto *Paule*
and *Sylas*, *Ludia*, and the gaylour of *Phylippas* were baptised,
the holy scriptures are full of examples to proue this pro-
position. Harken you therefore vnto the ministers of God, for
they are sent to instruct you, so shall it also become you to
do the reuerence in al places, remembryng that as he which
sent them is in all thinges to be honoured, so are they to be
had in reuerence for their office sake. Such was the zeale
of *Cornelius* the Captaine, that he fell downe prostrate at
Peters feete when he entered into his house, the which
though *Peter* refused saying that he was also mortall, yet
did it signifie vnto vs, that the ministers of God cannot be
too much reuerenced. The *Priestes* in the olde Testament
were exempt from tributes and impositions, they were
not

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not constrained to go into the battaile, they were prouided
 for sustenance and all thinges conuenient, and the people
 were commaunded to do them reuerence. *Do you likewise* Reuerence
reuerence vnto Gods ministers in al places, for it shal become gods mi-
you well. So shall you also loue them bycause they preach nisters.
 the gospel of him which hath power to saue you. If the sen-
 sual appetite of man be such as engendzeth affection towards
 the handmaide because she is of familiar cōuersation wth the
 Pillis; or byendeth loue towards them which are in office
 with Princes, bycause they may also procure vs fauour:
 how much more ought the mindes of men to be kindled
 with loue towards the ministers of God, which enstrete
 vs diligently, minister vnto vs painfully, and pray for vs
 faithfully yea how much are we bound to loue them, which
 by their hol some preceptes do make vs worthy (through
 Gods mercy) of his holy loue and fauour. *Loue the*
 To conclude this chapter, you shall feare God for his might; loue him for his
 mercies, and trust in him for he is faithfull. You shall also harken
 vnto his ministers bycause they are sent of God, you shall do them
 reuerence because it becometh you, and for their office sake, and
 you shal loue them bycause they feede you with the breade of lyfe.
 And this I thinke sufficient for explanation of this first
 chapter at this time.

Onaticus. Sir I haue done as you commaunded, and
 there is meate redy for your dinner, if it please you that it
 be sette on the table.

Gromaticus. Well we wil then defer the rest of our la-
 bour untill dinner be past, go we togither, for I thinke it
 tyme.

Phylotarcus. We followe when it pleaseth you.

They deparr.

Adus primi, Scœna quinta.

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The Glasse of

LAMIA, ECCHO, PANDARINA, and DICK DROOM.

Lamia.

Come on my good friendes, for were not your friendly help, I could rather content my self to be buried in my flowing yeares, then to live in such a miserable and precise world as this is. Oh what *Superfinesse* are we now grown unto: a gentlewoman may not now aduaies seeme to speak to her frende at the doore passing by. She may not looke at him in the window, she may not kisse him if she meet him as a stranger, nor receyue his letters or presents, but euerie prattling minister will receiue it in the pulpit.

Eccho. In deed faire Lady *Lamia*, they are both too curious and too much suspicious; for if they do but see two in bedde together, they will say that it was for to committe some wickednesse, yee yee vpon such tongues.

Lamia. Ha ha, by my troth *Eccho* wel said, but by your leaue, let master minister tattle what he will, for I will take my friendes present when it cometh, and shall I tell you: if I could haue bene contented to be so shutte vp from sight and speech of such as like me, I might haue liued gallantly and well prouided with my mother, who (though I say it) is a good old Lady in *Valentia*, but when I sawe that I must weare my good apparell alwayes within doores, and that I must passe ouer my meales without company, I trusted vp my Jewelles in a casket, and (being accompanied with my good Aunte here) I bad *Valentia* farewell, for I had rather make hard shifte to liue at liberty, then enioy great riches in such a kind of imprisonment.

Eccho. A good Aunt in deed, I would I had such an Uncle.

Pandarina. Content your selfe here, if were now but folly to spend time in baselesse complaints, nor to lament the thing which may not be remedied, you must rather learn

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learne the way that may maintaine your estate, for beauty will not alwayes last, and if you prouide not in youth, you may be assured to begge in age, take example at me, I tell you I thought my halfe peny god siluer within these few yeares past, and now no man esteemeth me vnlesse it be for counsell.

Dicke. Counsell quoth you: mary sir and good counsell is much worth now adayes.

Lamia. I pray you Aunt since you are so good a counsellour, giue me some aduise how to behaue my selfe.

Pandarina. As for that another time shall serue betwixen you and mee.

Eccho. Why, and shall I be cast vp for a hobler then? I am sure I was neuer yet vntrusty to any of you both.

Dicke. Well Ladies, and if you loke well vpon the matter, I think that I am as worthy as one to be of counsell, well I wot if any gentleman offer you the least parte of iniury, then *Dicke* must be sent for to sweare out the matter, *Dicke* must haue all honours, and therefore it were not amisse that he were of counsell in all your conferences.

Lamia. By myne honest Aunt to confesse a troth, both these are our very approued frandes, & therefore you may be bolde to speake your minde before them.

Pandarina. Well content then, I will tell you mine opinion, you take not the way to liue, you are too much subiect to your passion, for if you chance to be acquainted with a gentleman that is in deed courtlike and of good desertes, you become straight way more desirous of him, then he is of you, and so farre you dote vpon him, that you do not onely sequester your selfe from all other company, but also you become so franke harted, that you suffer him not to bestow vpon you any more then is necessary for present vse, yea haillrowd, I pray you learne these three pointes of me to gouerne your steppes by. First *Trust no man* how faire so euer he speake, next *Reiect no man* (that hath ought) he will

The Glasse of

3 satiozed so euer he be. And lastely *Loue* no man longer then he geueth, since lyberall gyfts are the gletwe of euerduring loue.

Eccho. O noble Dame, why were not you mother of the maydes vnto the *Duchesse of Hungary*? by the fayth of a true *Burgondian* you had wrong, for you well deserued the place.

Dyck. I warrant you if the King our master had stoe of daughters, such a matrone could not thus be knownen, but was it not therfore (thinke you) that ambassadours were sent this other day to the old *Duchesse*?

Lamia. Well Aunt, I were worthy of great reprehension, if I would reiect the good doctriments of such a frende, and if I haue heretofore done contrary, impute it to my youth, but be you sure that hereafter I will endeavour my selfe to follow your precepts.

Eccho. And I saye I will stande you in some stead, to dyue bydes to the poet. If I be not much deceyued, I saw a froly bearded scholernaster instructing of four lusty young men erewhyle as we came in, but if my iudgement do not fayle me, I may chaunce to read some of them another lecture.

Dyck. Tush, what needest such open talke here in the streate? let vs go to the Lady *Pandarinas* house, and there we may deulle at better soulnoddy vpon these rables.

Lamia. We speake thy reason, let vs go Aunt, for it is not meete that euery dancer heare our musike before the maskers be ready.

Pandarina. Well, I saye so at the first, but when you wyll, let vs departe.

They depart to their bowser.

The first Chorus.

When God ordeynd the restlesse life of man,
And made him thzall to sundry gresuous cares:

The

Gouvernement.

The first bozne grieve oꝝ Soꝝow that began,
To shew it self, was this : to saue from snares
The pleasant pledge, which God foꝝ vs pꝛepares.
I meane the sæde, and offspring that he giues,
To any wight which in this woꝝld here lyues.

Few see themselves, but each man seeth his chyld,
Such care foꝝ them, as care not foꝝ themselfe,
We care foꝝ them, in youth when witte is wilde,
We care foꝝ them, in age to gather pelf :
We care foꝝ them, to keepe them from the self
Of such quicke sands, as we our selues first founde,
When heady will, dyd sett our shippes on grounde.

The care which Christ dyd take to saue his sheepe,
Hath bene compar'd, to fathers care on child,
And as the hen, her harmles chicks can keepe
From cruell kyte: so must the father shylde
His youthfull Sonnes, that they be not beguylde.
By wicked woꝝld, by fleshy soule desire,
Which serue the deuill, with felwell foꝝ his fire.

Fyꝛst parentes care, to byng their chyldꝛen foꝝth,
To byede them then, to byng them by in youth,
To match them eke, with wightes of greatest woꝝth,
To see them taught, the frustꝝ tracks of trueth:
To barre excesse, from whence all sin ensueth.
And yet to geue, enough foꝝ common nede,
Least lothsome lacke make vice foꝝ vertue byede.

Let shame of sinne, thy Chyldeꝛens bydle be,
And spurre them foꝝth, with bounty wysely vsed:
That difference, each man may plainly see,
Twene parentes care, and maisters bodes abused:
So Terence taught, whose loze is not refused.

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But yet where youth is prone to follo to ill,
There spare the spurre, and vse the byddell still.

Thus infinite, the cares of Parentes are.
Some care to save their children from mishappe,
Some care for welth, and some for honours care,
Whereby their Sonnes may sitte in fortunes lappe:
Yet they which cram them so with wooldly pappe,
And neuer care, to geue them heauenly crommes,
Shall see them serue, when happe of hunger comes.

Said Soemmer that man which careth moze
To leaue his child, with good and rich of rent:
Then he forsooth, to furnish him with stoz
Of hertner welth, which neuer can be spent:
Shall make him like, the tree that styll is pent
In stable close, which may be saye in sight.
But seldeome serue, such horse in field to fight.

So Xenophon, his friend Dem Tully told;
And so do here, Phylax, and his pheare
Phylaxalus, that selfe same lesson hold:
They rather long to leaue their sonnes in feare
Of God above, then wealth to walles to heare.
Which godly care, (O God) so deigne to blisse,
That men may see how great thy gloze is.

Finis. Actus primus.

Actus secundi. Scœna prima.

GNOMATICVS, PHYLAVTVS, PHYLOMVSVS,
PHYLOSARGVS, and PHYLOTIMVS.

Gnomaticks.

Gouernment.

Gnomaticus.



Well beloued, as tyme is the greatest treasure which man may here on earth receiue, so let vs not lose time, but rather seeke so to bestowe the same, that profite may thereof be gathered. I will now returne to instruct you what duties you owe vnto the King, whose place is next vnto Gods place in consideration of your duty. And as I haue taught you three principall poyntes in seruice of God almighty, so will I also conuey into three pointes, as much as shalbe necessary for this tradition: for I feare least I haue bene ouer long in my first deuision, but I was drawne therunto by the request which you made of your selues, and therefore beare with me.

Phylotus. Sir our desire is such, to beare away perfectly your instruction, that your prolixity seemeth vnto vs very compendious.

Gnomaticus. Well then to returne vnto the matter, you shall perforce vnto the King three especiall duties, that is to say: *Honour, Obedience, and Love.* *Hypodamus* in his booke of a common welth, saith that a kingdome is a thing compared to the imitation of gods power. *Diogenes* the scholar of *Pythagoras* in his booke of gouernment, saith that a king representeth the figure of God amongst men. Lyke wise he sayth, that as god excelleth the most perfect things of nature, so the king excelleth amongst men and worldly matters: so that he is to bee honoored as the lieutenant of God here vpon earth, both because he hath power of commandement, and chiefly because he representeth that heauenly King, who is king of kinges, and aboue all kinges to be honoured: Euen so is hee also to bee chayed in all seculer constitutions and polittike prouisions. This obedience doth consequently follow honoure, as the shadowe fo-

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lowes the body, for whatsoeuer he be that gyueth vnto his king that honoꝝ which to him apperteineth, will (no doubt) lykewise obay him with all humilitie. *Erasmus* teacheth in his *Apothegmes*, that obedience expelleth al sebitis & maynteyneth concoꝝde: the which may also appeare by naturall reason and common experience, neyther shall they euer become able to beare rule them selues, whiche cannot bee content to obay the aucthoꝝitie of others. Wherefoꝝe it that be most conuenient that you obay the King, synce his aucthoꝝitie is fro god, & as this obedience dependeth vpon the honour wherewith ye shall reuerence the King as Gods lieutenant, so must you also ioyne therunto an vnfayned loue, for as almighty God is to be loued because hee is mercifull: so the King being apoynted by God muste be loued bycause he is the protector heere on earth. *Salomon* sayth, that the kings indignation is the messenger of death. whereby I would frame myne argument from the contrarge, that hee is to be loued, least his indignation being iustly kindled, thou bee not able to beare it. Pert vnto the king we are to consider the Magistrates which are apoynted for administration of iustice, and pollicy the gouernment: these Magistrates must also bee honoured, obeyed, & loued: honoured because they are & substitutes of & king vnto whom all honour (on earth) apperteyneth, obeyed because they office is appointed by the Kings aucthoꝝitie, and loued because they are the graue and expert personages, which deuise lawes and constitutions for continuance of peace and tranquillitie. The apostle *Paul* in his xiii. chapter of his Epistle to the *Romanes*, teacheth playnely, that Rulers beare not the sworde in vaine, saying: *Let euery soule be subiect vnto the higher powers for there is no power but of God. Againe, the ruler (sayth he) doth not beare the sworde in vayne. Wherefoꝝe you must needs be subiect, not onelye for feare, but also for conscience. And Sanct Peter in his ii. Epistle and the seconde chapter, doth sufficientlie teach*

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teach vs this point, saying: *Submit your selfe vnto all manner ordinance of man for the Lordes sake, whether it bee vnto the king as hauing the preheminence, or vnto the rulers as vnto them that are sent of him for the punishment of euill doers, but for the laude of them that do well.* Whereby appeareth, that the magistrates are not onely to be feared, because they punish offenders, but also to be loued because they cherish the vertuous: and for conclusion of this poynt, if you desire to be good men, then learne to performe duety towards all magistrates. As *Sophocles*, well sayde, *it becommeth a good man to haue due respect vnto all magistrates.* I might now take your *Parentes* in hande, for the next point of your instruction but I will first touch the duety which you owe vnto your cuntrye, and that is conteyned also in three especial pointes: that is to saye, in *Thankesgiuesse*, *Defence*, and *Proffit*. And as ingratitude is the most heinous offence against God, so haue I taught you that it is the greatest fault in humayne actions, amongst the which it sheweth it selfe no way moze vntollerable, then if you shoulde happen to bee vnthankfull vnto your cuntry. *Tully* in his offices sayth, that wee are not bozne onely for our owne perticuler cause or profit, but parte (sayth he) our cuntry challengeth, parte our *Parentes* think due vnto them, and our friendes ought lykelike to enioye some parte of our trauailes. There are dyuers *Philosophers*, whiche maynteyne in argument that all cuntries are free for a noble mynde, and I agree thereunto, but yet thereby they conclude not, that a noble minde by chusing a new cuntry to inhabit, maye lawfully forgett the cuntry wherein hee was natieue. *Zopirus* is condemned in all histories, for the vnthankfulnes he vsed in betraying his cuntry. The truth of the *Troyan* historie accuseth *Aneas*, *Antenor*, & certeyne others, as most vnthankfull traytors to theyr cuntry. *Cillicon* for betraying of *Miletus*, *Lasthenes* for deliuering of *Olinthus*, *Nilo* for selling of *Epirus*, and *Apolloni-*

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for neglecting of his charge in *Samos*, are generally noted with the names of vnthankful and vntruffie traytozs to theyr cuntreyes: so that you must alwayes remember to become thankfull to your cuntrey, and myndefull to maynteyne the honoz of the same, least neglecting your dueties in that behalfe, you deserue the opprobrious names of traytozs, which are odious to God and man. You muste also spare no peril or trauaile to defende the same, for your countrey challengeth not onely that you be thankfull vnto the soyle which hath bredde you, but furder also, that you defende the state, wherein you haue bene nourished. *Tully*, in his *Tusculanes* questions recyteth one *Lascena*, who when he receiued tydings of his sounes death, whom he had sent into the warres in defence of hys countrey, answered: therefore did I beget him (quoth hee) that hee might be such an one, as woulde not doubt to dye for hys countrey. In his booke entytuled the dreame of *Scipio*, he affirmeth that there is a certaine place appointed and ordeined in heauen, for all such as defende their countrey. *Euripides* warneth that we shoulde neuer bee wearye in those trauailes, which tende to the restitution or defence of our countrey. *Platoes* opinion was, that wee are moze bound to defend our countrey, then our owne Parents. Like argumentes haue bene defended by many *Phylosophers*, saying, that although thy Parents and proper family be ouerthrowne, yet (the common welth of thy cuntrey standing) thou mayst florisse and ryle againe: but the state of thy countrey being ouerthrowne, both thou and thy Parents must lykewise come to vtter subuersion. When as thou shalt fynde it thy bounden duety to honoz thy countrey with all gratitude, and to defende it with all thy power, so must thou likewise endeuor thy selfe to be profitable to the same: whereof many notable examples might be reherfed. *Lycorgus*, when he had by extrême dilligence and trauaile reduced

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reduced the *Spartanes* vnto cyuillitie, by sundrie hollesome lawes and pollityke constitutions, and that they began to murmure, saying: that his lawes were vntollerable, hee feared that he woulde go to *Delphos*, to consulte with the God *Apollo*, whether his lawes were to be obserued or not promising to abide his sentence, & requiring no more of the *Lacedemonianes*, but to sweare y they would obserue those lawes vntill his retourne: which when they had solemnly swozne, toke his iurney without entente to returne home againe, and ordeyned befoze his death, to be enclosed in a great cheest of Lead, and so to be throwen into the sea, to the ende that hee neuer retourning, the *Lacedemonians* might be bound by theyr othe to continue the exercise of his profitable lawes, suche care he had to become profitable vnto his countrey. *Curtius* the *Romayne*, when there appeared a greate gulfe in the market place, whiche could by no meanes be stopped, and answer was geuen from the *Oracle*, that it was onely to bee stopped by that which was of moste worth vnto the cite of *Roome*, he determining that the cittie had nothing so precious, as stout & valyant men, armed him selfe, and leapt into the Gulfe, which stopped immediatly: declaring thereby, howe lyght men ought to esteeme theire life, when as the same maye yelde profitte or commoditie to theyr countrey. *Menecius*, the *Sonne* of *Craon*, refused not voluntary death, when he vnderstode that the same might redeme the cite of *Thebes* from vtter subuersion. I might trouble you with infinite stories to proue this proposition, but let these few suffice, and in your countrey haue allways especiall respect to the elders, to whom you must also performe thre severall duties: that is, *Reverence*, *Loue*, and *Defence*. *Lycurgus*, ordeyned, that no yong man should passe by an elder without reuerence sytte doone vnto him, namelie if he were set, he rose to do reuerence vnto the elders, and if they were alone, he was bound to proffer them the com-

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fort of his company *Plato*, in his ninth dyalogue of lawes
 and constitucions doth thus propound: al men must grant
 (sayth he) that age is much to be preferred before youth,
 as well in the sight of God, as also in the sight of men, which
 will lyne orderly: for it is abhominable (sayth he) that an
 olde man shoulde geue place vnto an younge man, and
 the Gods them selues do hate it, since youth ought with
 patiente mynde to beare euen the stripes of their el-
 ders. You shal also loue them, because of them you may
 learne good preceptes, and of them you may be holde to
 aske counsell: for as *Empides*, in his tragedy called *Phae-
 missa*, doth teache, prudence will not be gotten with fewe
 dayes seeking for; and the apostles teach vs our duty dy-
 rectly in that behalf, who ordeyned amongst their elders
 in euery congregation, to deecyde all matters in contro-
 uersie, of whome they were resolued of all doubtes in con-
 science. It shal also becom you to defend the elders from al
 violence and outrage, since it is a thing as comly and co-
 mendable to defende the weakke, as it is glorious and tri-
 umphant to ouercome the mightie: whereof I might re-
 cite many famous examples out of the Romain histories,
 but I will partlie include the same in the duties which
 you owe vnto your Parentes, which are also, *Mour, Mour,*
 and *Reuerence* And of the first parte, although I might bring
 in many worthy examples, yet because the rate is of it less
 familiar, I will be bryefe, and vse no other perswasion then
 the expresse commaundement of God, who biddeth you to
 honoꝝ your Father and Mother, that your dayes maye be
 long in the land which the Lord your god hath giuen you.
 And *Saint Paul*, in the first chapiter of his Epistle to the
Ephesiens, sayth: Chyldeꝝ obey your Parents in the Lord,
 for that is right and wellpleasing to the Lorde. As he testi-
 fieth in the thirde chapiter to the *Colossianes*, you shal loue
 them also because you are engendꝝed of their owne fleshe
 & blood, as also you may not forget your Mothers paines
in

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in bearing of you, you muste alwaies meditate in your minde, fyrst the cares which they haue had to p̄serue you from bodily perils in the cradell, from daunger of dampnation by Godly education, from nēde and hunger by administering things necessarie, and from vtter destruction by bigillant foresight & Godly care: all these with infinit other things considered, you shall finde your selues bounden by manyfolde occasions to loue your Parentes, and to be assistant vnto them in the necessities of their age. For well sayd that Poet; which affirmed that children were tenderly swadled in their cradels, to the ende they mighte susteyne their aged Parentes and supplie their wantes. Cruelous is the nature of the Stocke, which feedeth the damme in age, of whom it selfe receiued nouriture being young in the neast. *Tully* in his booke of the answers of sothy sayers sayth, that nature in the beginning hath made an accord betwene vs and our Parents, so that it were damnable not to cherish them. And to conclude, ther is nothing that can worse become a comon welth, then to see y^e youth flourish in prosperity which suffer their parents to perishe; for lack of any comoditie. Now that I haue rehearsed vnto you almyght as I thinke requisit, for the enstruction of your dueties, fyrst towarde god, and his ministers, next to the King and his Magistrates, thirde to your countrey and the Elders thereof and lastly towarde your Parentes: it shall not be amisse that you remember of your selfe how you are the Temple of God, keepe your selues holy there; soe in your conuersation, and vndefiled, for if our sauour Christ did rigorously rebuke and expell the buyers & sellers out of the outward Temple, how much more will hee punishe them which pollute and defile the inward Temple of their bodies, and geue ouer their delight to concupiscence and vanities: thus may you for breuitie remember that you.

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God. {
 1 Feare God because he is mightie,
 2 Love God because he is mercifull,
 3 Trust in God because he is iust.
 {
 1 Heare his ministers because they are sent to enstrust you,
 2 Do reuerence vnto them because of their office,
 3 Love them because they feede you with heuently bread,

King. {
 1 Honor the King because he is Gods lieutenant,
 2 Obay him because his power is from aboue,
 3 Love him because he is thy protector.
 {
 1 Honor hys Magistrates because they represent his person,
 2 Obay them because they haue their authoritie from him,
 3 Love them because they mainteine peace.

Country. {
 1 Be thankfull to thy countrey that hath bredde thee,
 2 Defende it because thou art borne to that ende and
 3 Profytte it because thou shalt thereby gayne honour.
 {
 1 Reuerence thy elders for their grey beares,
 2 Love them because they counsell thee and
 3 Defend them because they are feeble.
 {
 1 Honor your Parentes because God commaundeth so,
 2 Love them because they tendered you, and
 3 Releuee them because it is your duty.

Lastly forget not your selues, neyther make any lesse account of your selues then to be the Temple of God, whiche you ought to keepe holy and undefiled. I mighte stand in dilatacion hereof with many moe examples and aucthorities, but I trust these (being well remembred) shall suffice, and now I will leaue you for a time, beseeching almighty God to gyde and keepe you now & euer. So be it.

Gnomatius goeth out

Alms

Gouernment.

Actus secundi, Scena secunda.

PHYLAVTVS, PHYLOMVSVS, PHYLOSARCVS, PHY-
LOTIMVS, and ONATICVS.

Phylantus.

A Sirha, I see wel the olde prouerbe is true, which saith:
so many men so many mindes, this order of teaching
is farre contrary to all other y euer I haue heard, & that I
tell you: it hath in it neither head nor sote.

Phylomusus. Truly brother it hath in it great reason
& vertue, and though it be at first vnpleasant in compa-
rison to Terences Commedies and such like, yet ought we
to haue good regarde therunto, since it teacheth in effect the
summe of our duties.

Phylotimus. Yea, and that very compendiously.

Phylosarchus. Surely I am of *Phylantus* opinion, for
who is ignorant that God is to be feared aboue all things?
or who knoweth not that the Kinge is appointed of God
to rule here on earth?

Phylantus. Is there any man so dull of vnderstanding,
that he knoweth not that in all countreys elders must (or
will) be reuerenced: and see we not daily, that all parents
challenge obedience and loue?

Phylosarchus. Yes, and moze so, for some parentes are
neuer contented what dutie soener the childe performeth,
they forget what they once were themselves: But to the
purpose, I looked for some excellent matter at this newe
Schollemasters handes, if this be all that he can say to vs,
I would for my part that we were in some Vniuersitie, for
here we shall but lose our time, I haue (in effect) all this
geare without booke already.

D.iiii.

Phylantus.

The Glasse of

Phylautus. And I lacke not much of it.

Onations cometh in.

Onaticus. Well sayd young gentlemen, it is a good hearing when young men are so toward, and much ease is it so, the teacher when he findeth scollers of quicke capacity.

Phylotimus. Surely I am not yet so forwarde, neither can I haunt that eyther I haue it without booke, or do sufficiently beare away the same in such order as I woulde.

Phylomusus. For my parte, I beseech God that I may with all my whole vnderstanding bee able to beare away that which our Master hath deliuered vnto vs, and that I may so empynte the same in my memozie, that in all my lyfe I maye make it a glasse wherein I may beholde my duetie: wherefoze *Phylotimus*, (if you so thinke good, you and I will go aparte, and medytate the same to our selues, to the end we may be the perfecter therein when our instructer shall examine vs.

Phylotimus. Contented, let vs go where you will.

They go apart.

Phylotarchus. Let them go like a couple of blockheads, I would we two were at some Vniuersitie, and then let them do what they list.

Phylautus. Euen so would I, for at the Vniuersitie we should heare other maner of teaching: There be lectures daily read of all the liberall sciences, of all languages, and of all morall discourses. Furthermore, at the Vniuersitie we should haue choyse company of gallant young gentlemen, with whom we might acquaint our selues, and passe some times in recreation: yea, shall I tell you: if a man list to play the good fellow and be mery sometimes, he shall not want there (as I haue heard) that wyll accompanie him.

Phylotarchus. And what Vniuersitie (do you suppose) we shall be sent vnto.

Phylautus. I thinke vnto *Doway*, for that is narest.

Phylotarchus.

Gouernment.

Phylosarchus. Haue you bene in *Doway* at any time?

Phylantus. No surely, but I haue harde it prayled for a p^{er} citie, and wel replenished with curteous people and fayre women.

Phylosarchus. Marry Sir ther would I be then. Oh what a pleasure it is to behold a fayre woman: surelie they were created of God for the comfort of man, but beholde, I see a passing fayre woman come downe the str^{ate}, and if I be not much deceiued, *Eccho* is her gentleman vsher: it is so in dede.

Phylantus. What is that *Eccho*?

Phylosarchus. Know you not *Eccho*? why the you know no man, the best fellow in all this towne, and readie to do for all men: I will bring you acquainted with him.

Actus secundi, Scæna tertia.

PHYLANTVS, PHYLOSARCHVS, ECCHO, LAMIA, DICK DROM, and PANDARINA.

Eccho.

YOU shall see (*Lady Lamia,*) how I will worke this geare lyke war, but is not this *Phylosarchus*? it is euen hee, in good time I haue espied him, keepe your countenance in any wise.

Pandarina. *Eccho* doth geue you good counsell, keepe your countenance.

Lamia. As though I were to learne that at these yeares.

Eccho. Master *Phylosarchus*, God saue you.

Phylosarchus. And the also gentle felow *Eccho*. whether walkest thou?

C. i.

Eccho.

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Eccho. Hereby Sir with this gentlewoman.

Phylsarchus. Abide I pray thæ, here is a young gentle-
man a friend of myne, which desireth to be acquainted
with thæ.

Eccho. Sir I am at your commandement and his al-
so, I will be so bold as to kisse his hands, Dyck go thou on
with these gentlewomen befoze, I will ouertake you im-
mediatly.

The Ladies passe by, with a reuerence to the gentlemen.

Phylsarchus. And I pray thæ tell mæ *Eccho*, what gen-
tlewoman is this?

Eccho. Sir she is of *Valentia*, and hath presently some
businesse in this citie with her Aunt which accompanieth
her.

Phylsarchus. Ha, ha, businesse in dæde, tell mæ *Eccho*,
here are none but God & good friends, is she of the right
stampe?

Eccho. Sir, belæue mæ I know no such thing by her,
I haue not bene long acquainted with her, and (to tell
you what likely hodes I haue hitherto seene) she is very
demure and modest, neyther is there any company reso-
teth to her lodging, but what so that: all thinges haue a
beginning, she is a woman, and nothing is vnpossible.

Phylsarchus. Trust mæ truly she is a gallant wench,
& but yong, that fryer which would not cast off his cowle
to catch such a sowle, shal neuer be my cōfesso, but I pray
thee deale playnly with me: might not a man entreat ma-
ster *Eccho* to carry her a present if næde were?

Eccho. Sir there is neuer a gentleman in this citie, shall
make *Eccho* stretch a stringe sooner then your selfe, but of
a very truth, he therto I haue seene no such likelyhood, but
Sir, you are a gallant yong man, me thinkes you myght
do well to walke sometimes by her lodging, and geue her
the *Albade*, or the *Bezo las manos*, and by that meane you
may acquaint your selfe with her: afterwarde if any
thing

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thing may be furthered by *Eccho*, commaund him.

Philosarchus. Gramercie gentle *Eccho*, but where as
boutes is she lodged?

Eccho. Not farre from *S. Wyghels* Sir, at a red house,
I will take leaue of you for this time, least she thinke me
verie slacke in attendance.

Philosarchus. Fare well friend *Eccho*. Did I not tell you
what he was? there is not such a felow in a world againe,
surely it shall go hard but I will haue a sling at this dam-
sell: but let vs goe in, for our companions are departed
long sithens, and we shal perchance giue some cause of sus-
pecte, if we tarie long here,

Philantus. Go we,

Actus secundi, Scæna quarta.

GNOMATICVS, ONATICVS, ECCHO.

Gnomaticus.

Surely these yong men are not hitherto to be misliked,
Said I trust in God they will proue toward scholars.

Onaticus. Yea sye out of dout, & especially the two elder,
but the other two are nothing so quicke sprited, I came by
them earewhile, sone after ye had done reading vnto the,
and the two eldest could euen then (in maner) recozd with-
out booke as much as you had taught them.

Gnomaticus. Yea but what is that to the purpose? the
quickest wits proue not alwayes best, for as they are rea-
die to cōceine, so do they quickly forget, & therewithall, the
fineress of their capacitie doth carie such oftentimes to de-
light in vanities, since mans nature is such, that with ease
it inclyneth to pleasure, and vnwilling it is to indure pain

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oꝝ trauell, without the which no vertue is obteyned.

Eccho commeth in.

Eccho. This geare goeth well, foꝝ whereas I was casting with my selfe howe to entrap this yonker, he is falne into the nette of his owne accorde, and desireth that of me whiche I was carefull howe to profer cleanelv vnto him. But is not this the old scholemaster? euē the same, wel, we must find some deuice to bleare his eye foꝝ a while: let me alone, I knowe howe to bring it to passe.

Gnomaticus. Dosth this felow come to me thinkest thou?

Onaticus. It may be syꝝ, but I know him not.

Eccho. I will salute him. God saue you maister scholemaster.

Gnomaticus. Welcome gentle bꝛother.

Eccho. Syꝝ, I am sente vnto you by the Markgrauē, who vnderstanding that two of his kinsmen are lately placed vnder your gouernement, hath a desire to see them, and therefore sent me to intreate you that you would gyue them lybertie this afternone, to the end that he may comen with them.

Gnomaticus. Surely I did not know that they were the Markgraues kinsmen, and they haue yet bene but verie small time with me, but since it so pleaseth him, I am content to graunt them libertie, and I will send them out vnto you presently to go where it liketh him.

Gnomaticus goeth in.

Eccho. So so, they are as much a kynne to the Markegrauē, as Robyn Fletcher and the swēt Kede of Chester, but yet this was a cleanelv shifte vpon the sodeyne, foꝝ by this meanes shal I take occasion to bring this yonker and the Ladie *Lamia* better acquainted, & much god do it him, foꝝ out of doubt she shal be his, as long as his purse maye be myne. But behold where they come altogether, now let me bestirre me and vse my best wittes.

Actus

Gouernement.

Actus secundi, Scena, quinta.

PHILAVTVS, PHILOSARCHVS, PHILOMV-
SVS, PHILOTIMVS, and ECCHO.

Philautus.

I Am glad that we haue libertie this afternone to take recreation, not for that I lacked time to meditate that which hath bene read vnto vs, but because I take pleasure in walking abroad.

Philosarchus. And I hope by this meanes to haue further communication with my friende *Eccho*, and beholde where he is.

Philomusus. Amongst all that our instructor hath rehearsed vnto vs, there is nothing sticketh better in my remembrance, than that which he sayde of time: for surely as it is the greatest treasure which God hath giuen vnto man, so ought he to be verie curious and warie how he bestoweth the same, wherefore *Philotimus* I thinke we can not better do, than to spende some time by the way in meditating & rehearsing these wholesome precepts, which our instructor hath to vs deliuered, for I assure you, although he hath bene therein verie compendious and sententious, yet in my iudgement euery sentence is such as requireth a ripe deliberation, and weightie consideration of the same.

Philotimus. Surely *Philomusus* I am of your opinion, and therefore let vs bestowe the time therein, although perchance our brethren here will vse this afternone in some other exercise.

Philosarchus beckneth *Eccho*, *Philomusus* and *Philotimus* go together.

Eccho. Sir it is vnto you that I addresse my selfe, for although

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though I be not the rediest man on liue to deale in such affaires, yet such is the great good liking which I haue alwayes had in you, that since I spake with you earewhile, I haue not been vnmindful of you, & surely I suppose that God doth fauour your desires, for euen now when I departed from you, and as soone as I ouertokethe gentlewoman, I cast in my bzaines how to pleasure you, and meaning to haue deuised some subtilty wherby the thing might be brought into communication, the gentlewoman of her selfe proffered the occasion, for shee demaunded of me what young gentlemen those were with whom I stayed, I tolde her that ye were Sonnes to two of the welthiest burghers in this citie, and be you sure I left out no commendation which might aduaunce you, whereat she seemed to bite on the bzidle, and commended you for your curtesies, in that ye saluted her so gently as shee passed by, but especially shee marked you by sundry thinges and gestures, and coulde describe you vnto me by your apparel. Short tale to make, I neuer saw her shew so much lykelyhoode of affection, since I first saw her, as shee bewrayed presently, and shall I tell you in your eare: if *Eccho* be any better then a foole, she hath a monethes minde vnto *Phylsarchus*, wherfore play you now the wise man, & strike the Iron whiles it is hot, she returneth this way presently, and thereupon I haue aduentured to come vnto your Scholemaster, to craue you a libertie in the name of the Markegraue, saying that you were his kynsmen, and this haue I done, to the ende that you might take occasion to salute her eftsones as she returneth: and if you vse the matter wisely (as I know you can) you may take opportunity also to talke with her, yea and to conduct her to her lodging.

Phylsarchus. Surelie *Eccho* thou shewest playnlie what good will thou bearest me, but what shall we do with the Markegraue?

Eccho.

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Eccho. Tush, solow you your busines now that you haue libertie, and let me alone with that matter, if euer here after the thing come in question, lay all vpon me, and I will say, that I mistoke both the Scholemaster and the Skollers vnto whom I was sent.

Phylosarchus. Well friend *Eccho* I know not how to deserue thy gentlenes, but in token of gratefull mind, holde, receiue these twentie gildes vntil I haue greater abillity, and be sure that if euer I liue to enherit *Phylocalus*, then *Eccho* shall not be vnprovidid for.

Eccho. What meane you sir: stay your purse vntill another time, well if you will needes enforce me, I will neuer refuse the curtesie of a gentleman, but behold where the Ladie *Lamia* commeth. Sir me recomandez, I will not be sene to talke with you, for I steale from her to pleasure you priuilie.

Eccho departeth.

Actus primi, Scœna sexta.

PHYLAVTVS, PHYLOSARCHVS, ECCHO, LAMIA, DYCK
DROM, and PANDARINA.

Phylosarchus.



In my friend *Phylautus*, behold here a pære-
lesse pæce, doth it not delight your eyes to
gaze vpon such a thyning starre: on myne
hono^r she hath a sweet face, & by al likelihoode
she is much too young to haue been hetherto
comonly abused, but wherfore am I abas-
hed: I wil go and salute her. Stay lady God saue you, and
send you that your hart most desireth.

Lamia. O, this gentleman, I thanke you most hearte.

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ly for your good wil, and if God hear your prayer, he shal do moze than he did for me a good whyle, but it is no matter, when he hath taken his pleasure of punishing, he will at last haue pitie on the poore.

Philosarchus. Surely myllesse, it were great pitie that such a one as you, should indure any punishment without great cause, and hardly can I thinke that any heart is so hard as to see you so sorrowfull, if remedie maye be therfore obteyned.

Lamia. Syr, I coulde be content that all men were of your mynde, but I finde curtesie verte colde nowe adayes, and many there be which woulde rather depryue a poore gentlewoman of her right, then rue vpon her pittieous pleyght: the good king *Amadis* is dead long sythens, whose knyghtes undertooke alwayes the defence of Dames and Damselfelles.

She whyneth.

Phylantus. Alas what ayleth the yong gentlewoman to complayne?

Pandarina. Syr and not without cause, since she is by great wrong dispossessed of riche Signiozies which belong to her by right and inheritance, and complaining hereunto the magistrates, she receyueth small comforte, but is rather hindered by malice and detraction.

Philosarchus taketh her by the hand to comfort her.

Phylsarchus. Fawye gentlewoman: although I haue hitherto had no great acquaintaunce with you, yet if I might craue but to knowe the cause of your griefe, be you sure I woulde vse my best indener to redresse it, and therfore I coniure you by your curtesie, that you change your opinio, for all *Amadis* knyghtes are not yet deade, onely bewray your griefe, and prayse thereafter as you finde.

She becommeth to tell a tale.

Lamia. Syr I haue not power to reiecte your curtesie, you shall vnderstand then, that being &c.

Pandarina interrupteth her.

Pandarina.

Gouernment.

Pandarina. Pexce it seemeth that you haue not your honour in such commendation as I would wish you should, I pray you let vs begon homewardes.

Phylasarchus. Why *Phidras*, are you offended that she should hearken vnto such, as seeke to relæue her estate.

Pandarina. Sir you are a gentleman well nurtured, and you know this is no place to talke in, without discredyt.

Phylasarchus. Well *Phidras*, if it please you we will waite vppon you vnto your lodging, and there you shall see what desire I haue to comfort this sayre Ladie.

Pandarina. As for that sit at your pleasure, I pray God sende her good friendes in her right, for God knoweth she hath neede of such at this present.

They follow the Ladies.

The second Chorus.

Behold behold, O most tall men behold,
Behold and see, how sone deceit is wrought:
How sone mens mindes, of harmefull thinges take hold,
How sone the god, corrupted is with nought.
Beholde the cares whereof our sauour spake,
As *Mithem* telles, in thirtenth chapter playne,
Such wicked means, malicious men can make,
The frutfull seede, with worzhles weedes to stayne.
Beholde the deuill, whose ministers are prest:
To stir an oze, in euery soylard boate:
Beholde blynd youth, which holdeth pleasure best,
And skornes the payne, which might their state promote.
Great is the care, which grauest men endure,
To see their Donnes, brought vp in Godly wise:
And greate the paines, which teachers put in vze,
To trade then still, in vertuous qualities:

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But

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But oh how great, is greedie lust in youth:
How much mischief, it swalloweth by vnclene:
With reckles mind, it castes aside all truth,
And feedeth still, on that which is vnclene.
These parasites, and halwdes haue quickly caught,
The careless byws, who see not their deceptes:
With such vile wares, the worlde so full is fraught,
As fewe can scape, their subtilties and sleights:
Yet mighty God, vouchsafe to guyde the rest,
That they may shun the bad, & sew the best.

Finis, Actus secundi.

Actus tertij, Scœna prima.

DICK DRQOM alone.



Here there there, this geare goeth round
as it shold go, these young gallants are
caught without a net, & shall I tell you
one thing: no man gladder then I, for
as long as that chinner smoketh, I am
sure I shall not go hungrie to bed. An
Inheritor quoth you: marie that she is a
Meritrix I warrant her, of great bur-
dens, birthrightes I would say, no doubt of it, he that
marieth her. shalbe sure of great ecclamation, and that
good olde gentlewoman her Aunte. Why though the
young woman had neuer a groat in the worlde, yet a
man might be glad that coulde match his Sonne in such
an abhominable (honozable) stocke: these are Auntes of
Antwerpe; which can make twentie mariages in one
weeke for their kinswoman, O noble olde gyrls, I like
them yet when they be wise, for it is an olde saying, one
myewe

Gouernment.

Wher is worth two shep. Well, let me looke about me how
I prate, and let me espie what is become of their brothers
according to their commaundement, but are not these
two they which come debating of the matter in such ear-
nest? it is euen they, and wot you what? their brethren
are otherwise occupied, but yet surely they argue as fast
as they, when God knoweth a small entreatye might
serue, but I will step aside and herken to these yonkers.

Actus tertij, Scæna secunda.

PHYLOMVSVS, PHYLOTIMVS, DICK.

Phylomusus

Surely *Phylotimus*, I wonder what is become of our bre-
thren, I pray god they be not entised to some banitic by
some lewde companie.

Dick. You might haue gessed twise & haue gessed worse,
I beseech your praynes for your busie coniecture.

Phylotimus. Truly it may be, but I trust they will beare
in mind the last precept which your Master gaue vs. at
least I would we had their companie, that we might me-
ditat the matter together.

Dick. I perceiue it is time to call them, I will be gone.

Phylotimus. If our instructoz shuld examine vs, and finde
them to sake, it would grieue me as much for my brother
as if the fault were myne owne.

Phylomusus. Surely and I would also be very sozie if my
brother shuld be found slack in his duetie, but in my iudge-
ment we neede not to cast these doubtles, for our brethren
sained vnto me to be very perfect and redy in the especial
poyntes of our instruction, and could (in maner) make re-
herfall therof immediatly after we had receiued the same.

Phylotimus. Psea matie, but I wil tel you one thing I know
by experience in my brother, he wil as soone conceyue or

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beare

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beare away a thing as any that euer I sawe, and surely to confesse a trueth, he hath an excelent ready wit, but doubtles he will sometimes forget as fast, as he learneth readily, and yet for myne owne part, I would to God that my memorie were as capable as his is, for then I would not doubt but to reteyne sufficiently.

Phylomusus. It may be that his minde is much geuen to other pleasures and delights, which do so continuallie possesse his brayns, as they suffer not any other conception to be emprinted in his memorie: for my brother *Phylautus* doth in a manner meditate nothing els but setting forth of him selfe, and in what soener he be occupied or conuersant, yet shall you perceiue him to haue a singuler regard to his owne prayse, the which doth sometimes carrie him as farre beyond all reason, as his desertes might seeme to aduance him.

Phylotimus. Hee bee opinionate of him selfe is vitious, but surely I am of opinion, that it is commendable for a young man in all his actions to regard his owne aduancement, and with all to haue (reasonably) a good opinion of him selfe, in exempting of such thinges as he undertaketh, for if he which coueteth in the latyne tung to be eloquent, shoulde so farre embase his thoughts as to conceiue that he spake or wrot like olde *Duns* or *Scotus*, surely (in my iudgement) it would bee verie hard for him to excell or to become a perfect *Rethorician*, or if hee which employeth his time in the exercise of ryding, shoulde imagine with himselfe that he sat not comely on his horse backe, it would be long befoze hee shoulde become a gallant horseman: for in all humaine actions we delight so much the more, and sooner attayne vnto theyr perfections, when as we thinke in our mindes that in dede the exercise therof doth become vs: but behold now wher our brethren do come,

Actus

Gouernment.

Actus tertij Scæna tertia.

PHYLAVTVS, PHYLOSARCVS, PHYLOMVSVS,
PHYLOTIMVS and GNOMATICVS.

Phylantus.

This was a proper messenger in vade, hee myght haue
mocked others though he mocked not vs.

Philosarchus. O sye you do him wrong, for it seemeth vnto
me that the poore felloie is as sozie for it as we are mis-
contented, and that he rather faulted through ignorance,
than of any set purpose, but looke where our brethren are.
Brother where haue you bin whilest we were at the Mark-
graues house?

Phylotimus. Truly brother I walked on with my com-
panion here, hoping that we should haue followed you to
the Markgraues house: and we were so earnest in medita-
ting such matter as our instructor deliuered vnto vs, that
mistaking the way, & not marking which way you went,
we were constrained to returne hether, and to attend your
returne, to the ende we might go altogether.

Phylomusus. And you (brother) where haue you bene?

Phylantus. Where haue we bene quoth you? why we
haue bene with that good olde gentleman the Markgraue,
vnto whome we were as welcome as water into the ship,
the olde froward frowner would scarce vouchsafe to speak
vnto vs, or to looke vpon vs, but he shall sit vntill his hee-
les ake before I come at him againe.

Phylomusus. O brother, ble reuerent speech of him, prin-
cipally because he is a Magistrate, and therewithal for his
greie haire, for that is one especiall poynt of our masters
traditions.

Phylantus. Tush what tell you me of our masters tra-
ditions: if a Magistrate, or an elder would challenge re-

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uerence

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uerence of a yong gentleman, it were good reason also that they should render affabilitie, and chearefull countenance to all such as present them selues befoze them with good will. When we came to him he knowe vs not, neyther would he knowe vs by any meanes, but with a grim countenance turned his backe, and despyed vs to goe ere we thanke : a Markgraue quoth you ?

Phylotimus. That is strange, that hauing sent for vs, he would seeme to vse such enterteynment when we came.

A fine excuse

Phylotimus. I will tell you brother, it seemeth vnto me that it was rather the faulte of the messenger, and yet he did but ignozantly mistake it. neyther : for he was (as it should seeme) sent by the Markgraue, but he did eyther mistake the scholenaister, or the scholars, or both, and therefore I thinke that the Markgraue was partly offended.

Phylotimus. Cruely and not without cause, but behold where our maister commeth.

Phylantus. Let vs say then that we were together, leaue he be offended.

Gnomatius. Howe my welbeloued, and what sayth the honozable & reuerende Markgraue vnto you? or howe doth he like the maner of your instruction? haue you receyted or declared any part thereof vnto him since your going?

Phylotimus. No, for it seemeth that the messenger did mistake his errande, and was sent to some other scholars, and not vnto vs.

Gnomatius. Is it euen so? well then let vs not altogether lose the golden treasure of the time : but tell me, haue you perfectly digested and committed vnto memory the articles which I deliuered vnto you, for especiall consideration of your duetie?

Phylotimus. No, I thinke that I ca perfectly rehearse them.

Phylantus. And I say do hope also that I shal not greatly faile.

Phylotimus.

Gouernment.

Philomusus & Philotimus. Hy this yong man and I do partly beare them in mynde, although not so perfectly and readily as we desire.

Gnomatiscus. Well, to the ende that you shall the better imprint them in your memozie, behold, I haue put them hysly in wytyng as a memoziell, and here I deliuer the same vnto you, to be put in verse euerie one by himself and in sundrie deuice, that you may therein take the greater delight, for of all other Artes *Poetrie* giueth greatest assistance vnto memozie, since the verse terminations and treasures doe (as it were) serue for places of memozie, and helpe the mynde with delight to carie burthens, which else would seeme moze grieuous: and though it might percase seme vnto you, that I do in maner ouerlode you with lessons and enterprises, yet shall you herein rather find comfote or recreation, than any encomberance: let me now see who can shewe himselfe the pleasantest Doct, in handling thereof, and yet you must also therein obserue *decorum*, for tryling allegories or pleasant fygures in serious causes are not most comely. God guide you now and euer.

Gnomatiscus goeth out.

Actus tertij, Scæna quarta.

PHYLOSARCVS, PHYLAVTVS, PHYLOTIMVS,
PHYLOMVSVS, AMBIDEXTER

Philosarchus.

O that I had now the bayne which *Virgill* had in wytyng of a delectable verse.

Philomusus. God is good and bountifull, yelding vnto euery man that is industrious the open way to knowledge
and

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and science, & though at first it seeme difficile, yet with frauell euerie thing is obteyned, we see the hardest stones are pearced with soft dropes of water, whereby the minde of man may be encouraged to trust, that vnto a willing hart, nothing is impossible, but to perfoyme the charge which is giuen vs, we must withdraue our selues from each other, since we are enioyned enerie of vs to deuise it in sundrie sortes of poemes, wherefore I will leaue you for a time.

Phylotimus. And I will also assay what I can do.

Phylotimus. God be with them, shall I tell you *Phylotimus*, wherefore I desired the excellencie of *Virgil*, in compounding of a verse: not as they thinke God knoweth, to conuert our tedious traditions there into: for a small grace in a verse wil serue for such vnpleasant matter, but it was to furnish me with eloquence, for the better obteyning of this heauenly dame, whose remembrance is sweet vnto me, neyther yet am I able to expresse such prayes as she doth deserue. Oh how it delighteth me to behold in my imagination the counterseyt of her excellent face, me thinkes the glimling of her eyes haue in it a reflection, farre more bechment than the beames of the Sunne it selfe, and the sweetnesse of her heauenly breath, surpasseth the spiceries of *Arabia*. Oh that I had skill to wryte some woorthy matter in commendation of her rare perfections, surely I will tell you *Phylotimus*, I doe both reioyce in your doings, and much wonder at your inclination, I wonder because I can not perceue that you are any thing moued with affection of mynde towards her, and yet I reioyce therein, least the same might haue become an hinderance to my desires, oh, howe only loue will admit no companion.

Phylotimus. *Phylotimus*, you may happely be deceyued in me, and therefore I would not wish you hereafter to aspe your selfe in any man at the first acquaintance, but in dede to confesse a truth vnto you, although this gentlewoman be beautifull, yet, haue I refreyned hitherto to be-
come

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come affectionate on her, as well bycause I would thereto
giue place vnto your desire, as also bycause I haue not per-
ceyued that euer she lent any glaunce or liking looke to-
wardes me, and as I can be content to loue where I finde
my selfe esteemed, so be you sure that I thinke my halfepe-
ny as good siluer as another doth, and she that seemeth not
with graue eye to beholde me, it is verie likely that I wil
not be ouerhastie to gaze at her. But to returne vnto the
purpose, as you do nowe earnestly desire to get victorie o-
uer her affection: so doe I every day beseeche of God, that
our parentes may at last determine to sende vs vnto some
Vniuersitie, that there the varietie of all delightes maye
yelde vnto each of vs his contentation.

Phylosarchus. Alas, and I am of another mynde, for
though I desire no lesse than you to be at some vniuersitie,
yet to lose the sight of my *Lamia* seemeth no lesse griefe vn-
to me, than if my heart were tope out of my bodie. But
behold where *Ambidexter* commeth, my minde giueth me
that I shall heare some newes by him. Howe nowe *Am-
bidexter*? what newes?

Ambidexter. Good say, and such as I dare say you will
be glad of.

Phylosarchus. And what are those? tell me quickly I
pray thee.

Ambidexter. So? I will tell you, there came a fatling
fellowe to your father erewhile, and told him a tale in his
eare which seemed to like him but a little, what so euer it
was, where vpon your father mumbled a while as the
Cade which cheweth the Cudde, and in the ende with a
great sigh he sayde. Well, then (quoth he) there is no reme-
die but sende them with spæde to the Vniuersitie: which
words whē I ouerheard, I smiled to my selfe and thought,
(by God, and so you may vesse them) for I dare well say,
they will be the most ioyfull newes that they heard this
halfe yeare, and to gratifie you with the same, I came im-

C.I.

mediatly

The Glasse of

mediately to seeke you out, but where is your brother?

Phylosarchus. He is gone that way walking, I pray the followe him, and make him pertaker of these newes.

Ambidexter goeth out.

Oh howe much is *Ambidexter* deceyued in me at this present: so no, I can not so content my selfe to forget the swete face of that worthy Lady *Lamia*, neither can I euer hope to reioyce, vnlesse I might be so happy, as to enioy the continuall sight of her heauenly countenance, the vniuersitie is in deede the place where I haue of long time bene desirous to be placed, especially for the varietie of delights and pleasures which there are dayly exercised: but alas, what needeth the riche man to become a theefe: or what neede I to wander vnto the vniuersitie for to seeke pastime and pleasures, when I may euen here in *Antwerp* without further trauel, enioy the dayly comfort of such consolation: and if I be not also much deceyued, she loueth and lyketh me no lesse than I desire her, I pray you tell me *Phylantus*, do you not playnely perceyue that she hath an affection towards me?

Phylantus. Surely *Phylosarchus*, I dare not sweare it, although in deede the franknesse of her entertaynement was much, but when I consider that it was at the verie first sight, it maketh me thinke that her curtesie is common, and may be quickly obteyned.

Phylosarchus. Why did she not then make as fayre semblant vnto you?

Phylantus. Partly, because she perceyued you to adresse your selfe most directly vnto her, and there is no woman so kynde, that she can deale with mo than one at once, but be you sure if I had bene there alone, she would haue lent me as favourable regard as she seemed now to giue you, it is the tricke of them all, and therefore neuer set your mynde so much thereon, I warrant you, when we come to the vniuersitie, we shall haue store of such there, and I am glad

Gouernment.

glad to vnderstande that your father determineth to sende you thither, for I am sure that my brother and I shall accompany you, since our fathers haue alwayes bene desirous that we should spend our youthe together. But be holde where our fathers come both together, let vs go in, least they espie vs, and thinke that we loyter here.

Actus tertij, Scena, quinta.

PHILOPAES, PHYLOCALVS, FIDVS,

GNOMATICVS

Phylapas.

Surely neyghboz *Phylocalus*, I can not blame you though you be moued at these tidings, but in things which come contrarie to expectation or desire, the wisdom of men is best seen, & therefore I would aduise you to foresee in time howe you may prevent such a mischief, for greatest wounds are at the firste moze easily cured, than if they continue untill some aboundance of humour or other accident doe hinder the benefite of nature, and surely it griueth me in maner as much, as if the like had bene found in myne owne sonne.

Phylocalus. So haue you great reason to say, for your sonne *Phylautus* was there with him also, and though the Harlot seemed not to lende liking vnto any but my sonne, yet be you out of doubt that being in such companie, he shall hardly escape the snares of temptation.

Phylapas. Well, howe so euer it be, we shall best doe to consult with their teacher herevpon, and beholde where he commeth. For we were about to sende for you, being aduertised that my neyghboz sonne *Phylsarchus* doth haunt

C.ii.

a verie

The Glasse of

a very dishonest house in this towne, and my sonne *Phylantus* hath also ben there in company with him, the which giueth vs iust occasion to lament, & most glad we would be to deuise some comfort in tyme, since the thing hath (as yet) bene of no long continuance. Therefore we beseech you to deale faithfully with vs, and to declare if you haue scene any such behauiour, or likelyhood in them, and furthermore to aduise vs, which way we might best redresse this mishappe betimes.

Gnomaticus. Sir to declare of your sonnes behauiour, freely I haue neuer scene any thing to mislike of them, neyther could I euer perceiue that they were slowe in apprehending myne instructions, but rather more forward then their brethren, true it is that here came one to me in name of the Markgraue, saying that he was their kinsman and very desirous to see them, whereupon I did willingly giue them leaue, and when they came ther they say that the messenger misse took the matter, and should haue gone to some other schollers. But doubtles my mind giueth me, that if they haue bene allured to any euill company, it hath bene by that same fellow which came to me on that message.

Phylotas. Do you not know him, or what his name is?

Gnomaticus. I do not knowe him, but he said that his name was *Eccho*.

Phylotalus. *Eccho*? Nay then you haue not iudged amisse, for it is one of the lewdest fellows in this towne, a common Parasite and a seducer of youth.

Gnomaticus. Surely my harte did not greatly like him at the first sight, but since thinges done cannot be vndone, I like well that you should (according to your owne deuise) prouide in time before they wade deeper in such enterprises, and to speake mine opinion, you may doe well to send them vnto some Vniuersity, before they haue further acquaintance or haunt in such company, for whether
it be

Gouernement.

it be loue, or lust that hath infected them, there can be no present remedy then to absent them from the things which they desire, and therewithall I promise you (not to flatter) they are already very sufficiently able for the *U*niuersity, and the instructions which I haue given them, may serue rather for precepts of their perfect duty to God and man, then for any exercise of the liberall sciences, wherein they are so wel entred, and haue bene so thoroughly traded, as there lacketh nothing but conuenient place where they might procede in Logike and such lyke.

Phylopat. And me thinkes we might better doe to enfourme the *Paragraphe*. Who vpon such meanes as we shall make, may banish the harlot with her traine out of the City, and may also punish the parasite for so entysling the younge men.

Gnomaticus. I graunt you that all this maye be done very well but then you are to consider, that the hartes of young men, are oftentimes so stout, that they can not abide publiquely to heare of a faulte, the which (being priuatly and gently admonished) they woulde peraduenture willingly amend: and great difference there is betwæne children and young men, for in childhode all punishment is terrible, but in flourishing youth every punishment may not be vsed, but discretion must forsee what kinde of punishment wil most preuaile and best gayne reformation in the mind of the offender. Wherefore myne aduice shoud be that you send them to some *Uniuersitie*, and as neare as you can forsee to place them with such a Tutor as may alwaies haue an eye to their exercises, and may haue especiall care how they shall bestow their vacant tymes. For idlenesse is the cause of many evils in youth, whereas beeing occupied or exercised in any thing that is verteous or commendable, they shall not haue so great occasion to thinke of vanities.

Phylocalus. All that is true, but what *Uniuersitie* do you

C.iii.

thinke

The Glasse of

thinke meetest:

Gnomatius. For mine owne opinion I like *Doway* very well, bothe for that it is neare, and from thence you maye allwayes within shorte tyme be aduertised, and also because I do knowe very learned and saythfull men there, and herewithall it is but a litle Towne, and the Uniuersitie but lately erected, wherby the rote of euill hath beene therto had least scope, and exercise hath bene (and is) the more straightly obserued.

Phyloper. And could you direct vs vnto any such faithfull Tutor, that we myght be bolde to thinke our selues sure of their well doing: and that they should not be suffered to run at large about wanton toys and lewdnes?

Gnomatius. Truly I can tell you of two or thre which are both saythful and carefull of their charge, but to assure you in such sort as you require were verie hard to do, (ythen no Tutor can vse such vpylant industrie, but that sometimes he may be deceiued, neuerthelesse I knowe them to be carefull.

Phylocalus. Tell for my part I can be content to follow your aduise, & what thinke you neighbour *Phyloper.*

Phyloper. I do lykewise agree to as much as hath bene sayd.

Gnomatius. Well then marke yet a litle furder my present, I would thinke good that the yong men themselves should not knowe thereof vntill the Journey were prepared and they redye to depart, and my meaning is this, in so doinge you shall antecypate all occasions that they might haue to conferre with lewde company, who peraduenture would not spare to follow and accompany them wheresoeuer they go.

Phylocalus. Surelie that is well considered, and therfore neighbour. I pray you geue freight charge vnto your servant least he do betray our entent herein.

Phyloper. Sirha do you heare not one worde for your

Gouernement.

your life of that which we haue here communed together.

Fidus. Sir I trust you haue neuer hether to sound me slacke to do that which I haue ben commaunded, nor rash to disclose any thing which I thought might displease you.

Phylocalus. Well I pray you let vs go together vnto my house, and there let vs moze at large debate this matter.

Phylopus. Go we where best liketh you,

Actus tertij, Scæna Sexta.

PHYLOMVSVS, PHYLOTIMVS,

Phylomus.

Would God now that I could mete with *Phylotimus* that vnto him I might recount what I haue done in the theame which our Spatter gaue vs ear to hile, for conference is comfortable vnto schollers, were it no moze but to vse each others aduise and opinion in such thinges as they shall undertake: and though in compiling of verses, all company is combersome, yet when the same are made and finished, then is it a singular comfort to haue a companion with whom (as with thy selfe, (thou maist be bold to confer for iudgement. And behold wher *Phylotimus* commeth in good time.

Phylotimus. *Phylomus.* I haue finished the charge which our entruster gaue vs in verse, & I would be glad to haue your opinion therein.

Phylomus. Hee telles the tale that I should haue told.

Phylotimus. I pray you giue eare a while, and I will reade vnto you what I haue done therein.

Phylomus. With right good will *Phylotimus*, reade them I pray you.

G. iiii.

Phylomus.

The Glasse of

Phylomusus. Giue eare then, but first I must thus much declare vnto you. I haue no moze but conueied in to verse the verie bziefe which our Pastor deliuered vs in prose, adding neither dilatations, allegozies, noz examples: and thus it is.

Fear God alwaies whose might is most, & ioyn thy feare with loue
Since ouer all his woꝝthy woꝝkes, his mercie standes aboue:
In him thou mayst likewise be bold, to put thy trust alwaie,
Since he is iust and pꝛomysse kēpes, his truth cannot decay.

Giue eare vnto his Ministers, which do his woꝝde pꝛofesse,
Disdayne them not due reuerence, their place deserues no lesse.
And loue them eke with hartie loue, bicause they sēde thee still,
With heauenly sode, wheron thy soule, his hungrie hart may fill.

Then next to God true honoꝝ giue, to Gods anoynted king,
Foz he is Gods lieutenant here, in euerie earthly thing:
his power comes from heauen aboue, the which thou must obay,
And loue him since he doth pꝛotect, thy life in peace alway.

To Magistrates in their degrās, thou must like duties beare,
Loue, honoꝝ, and obedience, since they betoken heare,
The maiestie: and represent the king him selfe in place,
And beare his sword, & maintayn peace, and dēme ech doutfull case.

Be thankfull to the countrey soyle, wherein thou hast bene byed,
Defend it alwaies to the death, therfoze thy life is led:
And sēke by all thy skill and powꝛe, to do such deedes therin,
As may therto some pꝛofit yeld, so shalt thou honoꝝ win.

To elders foz their hoarie heares, thou shalt do reuerence,
And loue them since they counsell thā, in euery good pꝛetence:
Defend them eke bicause they be, as sēble (foz their might)
As stout and strong in good aduice, against the flesh to fight.

Thy

Gouernment.

Thy father and thy mother both, with other parents mo,
Thou shalt in honoꝝ still esteeme, foꝛ God commandeth so:
And loue them as they tendꝛed thee, in cradle and in kind,
Keleiuē their age (if it haue nēde) foꝛ duety so doth bind.

Thus shalt thou beare thy self alwaies, if þ̄ wilt prosper wel
And from thy selfe if thou desire, all mischiefē to expell:
Thē kepe thy self both chaste & clēn, in dēd & eke in thought,
Embrace the god, & leaue þ̄ bad, foꝛ thou art dearly bought.
Thou art the Temple of the Lord, which must be undefilde,
Moze dere to him thē Tēples are, which moztal mē do build.
And since he cast frō Tēple once, which was but lime & stone
The biers and the sellers both, & bad them thence be gon,
How much moze thē wil he require, þ̄ þ̄ shuldst kepe thy selfe
Both cleane & pure from fylthy sin, much woꝛse thē woꝛldly
Be holy thē, & kepe thesē woꝛds, in mind both night & day (pelf
foꝛ so be sure that god himself, thy staggering steppes wil stay.

Finis quoth Philotimus.

Thus haue you now sēne *Philomusus*, my simple skill in poe-
try, and I pray you tell me your opinion therein.

Philomusus. Surely *Phylotimus*. I like your verses verie
well, foꝛ they are compendious: and to be playne with you,
I haue lykewise framed a verse oꝛ poeme vpon þ̄ same mat-
ter, marie I haue some what moze dilated and enlarged eue-
rie point, but such as it is, I will likewise craue your opini-
on therein.

Phylotimus. With right good will: I pray you reade them.

Philomusus.

The man that meanes, by grace him selfe to guyde,
And so to lyue, as God may least offende:
Thesē lessones learne, and let them neuer slide,
from out his mynde, what euer he pretende.

W.i.

Met

The Glasse of

God. Since God is greate, and so omnipotent,
as nothing can withstand his mighty powre,
he must be fearde, least if his wrath be bent:
we perishe all, and wither lyke a flowre.

Loue. Yet with such feare, we must him loue lyke wise,
Synce he hath store, of mercyes in his hand:
And moze delights, that sinners shuld arse,
then still to fall, and neuer moze to stand.

Trust. In him also, we maye be bolde to trust,
In him we may, put all our confidence:
For he is true, and of his promise iust,
He neuer fayles, the pyth of his pretence.

Minister. His Ministers, and such as prech his word,
Because they be, from him (to teach vs) sent:
Audiēce. We shuld to them, giue eare with one accord,
And learne their loze, which leads vs to repent.

Reuerēce All reuerence, to them shalbe but due,
As well because, their office so requires:
As there with all, because there doth ensue,
A iust rewarde, to humble mennes desires.

Loue. And loue them eke, with fast and faithfull loue,
Because they feed, thy soule with heauenlie bread:
Which cannot moule, nor from thy mouth remoue,
Till thou haue, thy fill there on yfed.

King. Next God the king, doth challeng second place,
And him we must, both honoꝝ and obay:

Obediēce Because he hath, (from God aboue) his grace,
Honor. And is viceroy, on earth to beate the sway.

Gouernment.

Yet as with hart, we shall him honoz yeld,
And must obay, what he commaunds with feare:
So loue him eke, bicause he is our shield,
And doth protect, our life in quiet here.

Loue.

Lyke duties do, to Magistrates belong,
Because they beare, the sword, and represent
The king him selfe, & righten euerie wrong,
And mainteine peace, with all their whole entent.

Magi-
strates.
Obediēce
Honor.
Loue.

Unto the soyle, wherin we fostred were,
We must alwaies, be thankeful children found:
And in defence therof we must not feare,
To venture life, as we by birth be bound.

Country.
Thank-
fulnes.
Defence.

For to that ende, our life to vs was lent,
And therewith all, we ought the same t'aduance,
And do such dedes, as may be pertinent.
To profit it, and eke our selues enhance.

Profit.

The slier heares, of Elders euery where,
Clayme reuerence, as due therto by right:
Their graue aduise, and precepts which we leare,
Doth challeng loue, the same for to requit.

Elders.
Reuerēce

Loue.

Defence.

Their weake estate, when force is gon and past,
Doth craue defence, of such as yet be strong:
Since they defend, the force of fortunes blast,
From weakest wyfts, which harken to their song.

The parents they, which brought vs bp in youth,
Must honozd be, since God commaundeth so:
And synce therby, a gracious gyfte enseweth,
Euen longe to lyue, in earth whereon we go.

Parentes.
Honor.

The Glasse of

Loue. They ought lykewise, our hartie loues to haue,
As they loued vs, in cradle when we laye:
And bryake their sleepes, our sely lyfe to saue,
When of our selues, we had no kind of stay.

Reliefe. And if they nēde, in age when strength is gone,
We ought relēue, the same with all our powre:
We should be grāuē, when as wee heare them grone,
And wayle their wantes, and helpe them euerie howre.

Our selfe. And he that thus, can well direct his wayes,
And keepe himsefe, in chaste and holy life:
Shall please the Lord, & shall prolong his dayes,
In quiet state, protected still from strife.

Gods Temple. Be holie thus, and liue in good accord,
Since men one earth, are Temples to the Lord

Thus may you see *Phylotimus*, that one selfe same thing may
be handled sundrie wayes, and now I pray you tell me your
opinion, as I haue told you myne.

Phylotimus. Surely *Phylomusus* your verses do please mee
much better then mine owne, and verie glad I am that we
haue eche of vs so well accomplished our duties, nothing
doubting but that our enstructer will also like the same ac-
cordingly: & now if you thinke good, let vs go in and present
the same, when soeuer he shall thinke good to demaund it.

Phylomusus. With right god will, go you on & I will follow.

The third Chorus.

The Shed is great, and greater then the Show,
Which seemes to be, betwene the good and bad:
For euen as wādes, which fast by flowres do growe,
(Although they be with comely colours clad)
Yet are they sound, but seldome swete of smell,
So vices brag, but vertue beares the Bell.

The

Gouernment.

The praucing Steele, can seldome hold his flesh,
The hottest grehound leaues the course at length:
The finest Silkes, do seld continue freshe,
The fattest men, may sayle sometymes of strength:
Such deepe deceiptes, in faire pretence are founde,
That vices lurke, where vertue seemest abound.

A Spanish trick, it hath ben counted off,
To seeme a thing, yet not desire to be:
Like humble bees, which fly all dayes aloft,
And tast the flowers, that fairest are to see:
But yet at euen, when all thinges go to rest,
A foule cowe thar, shall then content them best.

Well yet such bees, because they make great noise,
And are withall, of sundry pleasaunt heues:
Bee most esteemed, alwayes by common voyce,
And honoured more, then Bees of better theues:
So men likewise, which beare the bruest sholwe,
Are held for best, and crowched to full lowe.

But vertue she, which dwelles in secret thought,
Makes good the seade, what euer be the smell:
Though outward glose, sometimes do seeme but nought,
Yet inward stuffe, (of vertue) doth excell:
For like a stone, most worthy to esteeme,
It loues to be, much better then to seeme.

Phylantus here, and *Phylsarchus* eke,
Did seeme at first, more forward then the rest:
But come to proue, and nowe they be to seeke,
Their brethren now, perfourme their duty best:
Thus god from badde, appeares as day from night,
That one takes paine, that other loues delight.

Finis, Actus Tertij.

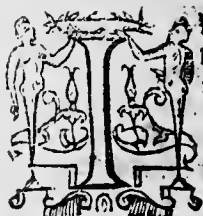
H.iii.

Actus

The Glasse of
Actus quarti, Scæna prima.

PHYLOPAES, PHYLOCALVS, GNOMATICVS.

Phylopes.



Haue for my parte set al thinges in readynesse for my Sonnes departure, and if my neighbour haue done the lyke, they shall departe immediatly: but behold where he commeth, how now sir: what haue you done or dispatched?

Phylocalus. Al thinges necessary for my Sonnes are in readynesse, and you, what haue you done?

Phylopes. Doubt you not of my diligence, I am ready were it within this houre, but I would be glad to talke with Maister *Gnomaticus*, as well to vse his aduise, as also to haue his letters of commendation vnto some faithfull Tutor at the Vniuersity: and loke where he commeth in haste.

Gnomaticus. Gentlemen I haue founde you both in good houre, and I would wille you to dispatch the younge men your sonnes with all conuenient speede, for the thing which you suspected is doubtlesse to true.

Phylocalus. And how knowe you?

Gnomaticus. I will tell you sir, eare while as sone as I departed from you, I examined the al concerning a falshe which I had giuen them, and that was to put in verbe a briefe memoriall of the chiefe popites wherein I did instruct them, and I found that *Phylomusius* and *Phylotimus* (whom I thought not so quicke of capacity as the other) had done the same very well: on that other side, I founde *Phylomus* and *Phylotarchus* to haue done there in nothing at

Gouernment.

at all, and marueyling at their straunge and vnaccustomed slackenelle, I searched them vppon such suspicion as I had conceyued, and founde that *Phylotarchus* had spent the time in wytyng of louing sonets, and *Phylantus* had also made verses in praise of Marshall scates and pollicies.

Phylotarchus. O God, and haue you not punished them accordingly?

Gnomatichus. As for that sir be you contented, there is time for all thinges, and presently in my iudgement you could deuise no punishment which would so much graue them as to departe from this Citie, hereafter I doubt not but to deuise the meanes that both they shalbe rebuked as appertaineth (though they be out of my handes) and the causers of these mischiewes may also chaunce to heare thereof when they thinke it quite forgotten, but at this point we will hold no longer discourse therein, onely prepare for your Sonnes departure to the Uniuersity.

Phylotas. The chiefe thing wherevpon we stay, hath bene both to vse your aduise, and to desire you that you will take paines to wyte your letters vnto some faithfull Tutor there, who may both rebuke them for that which is past, and haue care to gouerne them better in tyme to come.

Gnomatichus. Mine aduise you haue heard already, and touching the letters which you require, they are in maner ready, for I had so determined before you required me, and now if it please you to walke vnto my lodging, we will from thence dispatch them before they heare any further newes of the matter.

Phylotarchus. Go we with god will.

Actus quarti, Scæna secunda.

Ec

The Glasse of

ECCHO alone.

It is a wonderous matter to see the force of loue, saving your reuerence. I dare say the Lady *Lamia* since she saw this young gentleman, could neuer sleepe vntill her eyes were shut, and therewithall she taketh such thought, that as soone as euer shee is laid she falleth on snorting; and God knoweth, her cheekes are become as leane as a pestill of poxke, and her face as pale as a carnation glosse. I pray you, what meaneth shee? Will she cast away her selfe on this fashion for his sake? She beareth but euill in remembrance the good documentes of that vertuous olde Lady her Aunte. I warrant you it would be long before that *Messalina* would dye for loue. Truly thus shall I tell you: It is folly to stand meditating of these matters, every man for him selfe and I for one, these yonkers shall pay for the rest, and *Eccho* by your leave will take part of the cost, but behold where cometh doughty *Dicke*. How now *Richard* what newes? *Dicke* *Drom* cometh in.

Actus quarti, Scena tertia.

DICKE, DROM, ECCHO.

What newes: my *Phylsarchus* hath sent a fat breest of beale, a capon, a dosen of pigeons, a couple of rabbits, and a skowe of wine vnto the lady *Pandarus* house, and promiseth to be there at supper to talke more of the matter which you wot of.

Eccho. And hath he sent no more?

Dicke. Why is not that well for a soteman? By our lady sir, it doth me good to thinke what cheare I will make with the leauinges, and wotte you what? Be you sure hee shall lacke no cleane trenchers, for as soone as he hath laide

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if god misse, sell before him, *Dicke* will be at an inch with a cleane plate to proffer him.

Eccho. Well said *Dicke*, and I trowe that I will skinke in his cuppes as fast on the other side, but heare me *Dicke*, as for these matters neyther of vs both will we take, but there are other thinges to be considered which are of moze weighty consideration.

Dicke. And what I pray the?

Eccho. Parte thou must marke whensoeuer he casteth a glance at the Lady *Lamia*, and round him in the eare, saying: beware sir how you looke, least her Aunt espie you. And again, if he speake a word wherein he sameth himself to take pleasure, extoll him straight with praise, and say that *Brabant* hath to fewe such blowes as hee. Likewise steme to whet *Lamia* forward, as though she shewed not sortesse enough. These and a thousand such other knackes must be deuised and practised, to make him come off, and whatsoeuer he giueth the let vs share betwene vs, for I promise the *Dicke* by the faith of a true *Burgondjane*, I will be as true to the as thy coate is to thy backe.

Dicke. By the masse *Eccho*, and that is true enough, for it hath cleft so long to my shoulders, that a horse can not well clyme the clyffes thereof without a pitchfork in her hand. But I trust maister *Philosarchus* fox will be sufficient to set both the and me a floate, and make vs as haur as the best.

Eccho. Tushe, as for that matter, if he do not another halfe hee were wyle enough that would leane altogether vnto one bough in these dayes, no no *Dicke*, be ruled by *Eccho*, and I warrant the we two will tye howe soeuer the world wages, hast thou not often heard, that change of pasture maketh fatte calues?

Duke. Ha ha ha, by God and well sayde, but who ccmeth ponder?

Eccho, Ha; mary it is the olde *Phylotas* and his neigh-

A.I.

beur

The Glasse of

bonr *Phylocalus*, what is the matter that we let vs stand
aside and heare their talke a while:
Dyce. Best of all, stand close.

Actus quarti, Scena quarta.

PHYLOPAES, PHYLOCALVS, PHYLAUTVS, PHY-
LONVSVS, PHYLOSARCVS, PHYLOTIMVS, GNO-
MATICVS, AMBIDEXTER.

Phylapas.

SINCE tyme is the greatest treasure which God lendeth
vs, and yet he doth but lend vs the same to the end that
we should well employe it, it shalbe therefore the bounden
duty of euery man so to bestowe the same, as may re-
turne to most commodity and profite. And since your en-
structor here doth commend your forwardnes much more,
(I feare) then you deserue, it seemeth that we should haue
lost tyme in longer deteyning you from the Vniuersity, &
therefore we haue prepared (as you sa) to send you thither,
trusting that you will there vse such diligence, as may be
to the profit of your Countrey and for your owne aduance-
mentes. The which to perforce, I beseech the Father of
Heauen that he will alwayes giue you the spirit of wis-
dome, and powze his grace vpon you continually.

Phylautus. Sir it shall become vs to obey whatsoeuer
you commaunde, although in very deed the sodaine of our
departure seemeth somewhat strange vnto me, but it be-
cometh me not to be enquiētine thereof, and in deed for
mine owne part, there is nothing which could better con-
tent me then to go vnto the Vniuersity.

Phylasarchus. *Phylasarchus*, you and your Brother shall
also accompany my neighboures *Domus* here to *Domy*,

Gouernement.

for since you haue hitherto bene brought up together, I thinke not meete now to parte you. Wherefore I charge you that you so behaue your self, as I may alwayes heare that you be diligent and studious, since that is the meane to bring you vnto estimation.

Phylotarchus. As touching my diligence, I trust that I haue neuer yett bene behinde any of my companions, but this sodaine of our departure sameth to procede of some alteration in your minde, the which I haue not deserued. It had bene a smal matter to haue had three or foure daies respite and leasure to prepare our selues, and to haue bid den our friends farewell, I thinke no mene children are thus set out.

Phylotatus. As for your preparation, all thinges are made ready for you, and your friends shalbe gladder to see your returne home againe learned, then they would haue bene penfull to departe with you.

Gnomatichus. My welbeloued, since it pleaseth your parentes thus to dispose your iourney, I cannot otherwise doe but commend you to the tuition of almighty GOD, whom I beseech nowe and euer to guide you by his grace, and I exhort you for Gods sake, that you beare well in minde the preceptes which I haue giuen you, assuring my selfe that ruling your actions by that measure, you shalbe acceptable to GOD, pleasing to the world, profitable to your selues, and comfortable to your parentes.

Phylomusus, and Phylotimus. Sir it is no small grieue vnto vs to depart from such a louing instructor, but since it becommeth vs to obey our parentes, we contend not contrary to their commaundementes, hoping by Gods grace so to employ our tyme, and so to contynue in the tracke which you haue trodden vnto vs, that you shal alwayes commend our diligence and good will.

Phylotatus. Sir haue the wagons ready? And is their cariage therein placed with all thinges conuenient?

I.ii.

An. bi.

The Glasse of

Ambidexter. Wea sir all things are dispatched.

Phylocalus. Then go your wayes with them, and the Father of Heauen be their guide and yours now & euer.

Gnomaticus. Fellow mine, you must deliuer me this letter when you come to *Doway* according to the superscription thereof.

Ambidexter. It shalbe done sir God willing.

The youngmen kneele down.

Phylopes. The God of peace vouchsafe to blesse you now and euer.

Phylocalus. And giue you grace to become his faithfull seruauntes. Amen.

Gnomaticus. My well beloued, I beseech the Heauenly Father to graunt you a prosperous iourney, and well to bestowe your time now and euer.

Phylautus, Phylomus, Phylsarchus, Phylotimus and Fidus departe.

Did you not perceiue that onely the two elder seemed to grudge and repugne: it is a meruelouse matter, they two are of an excellent capacite, and able to beare alway (in manner) moze then can be layd to their charge, but an old saying hath bene *Chi tropo abbraccia niente tiene*. Well now, it shal not be amisse if we consult of our affayres here at home, for as for them take you no doubt, they shal vnderstand at *Doway*, wheresoze they were sent so sone from *Antwerpe*, & because in all thinges Secrecie is a great furdereunce, it shalbe best that we draw our selues apart vnto one of your houses, where we may moze commodiously confer vpon that which is to be done here.

Phylocalus. I like your counsell well, & when it pleaseth you let vs go to my house.

Phylopes. With good will, I will accompanie you.

They depart.

Actus

Gouernement.

Actus quarti, Scena quinta.

ECCHO and DYCK DROOM.

Eccho.

Felloſo Rycharde, how like you this geare?

Dyck. Marie friend *Eccho*, I like it but a little.

Eccho. And why I pray you?

Dyck. Why quoth you? Marie because I am ſozie that ſuch a ſwete moſſell is plucked out of my mouth.

Eccho. And I am glad that I ſhal ſæde my fill on ſuch a ſwete moſſell, for ſince there is now no remedie, but theſe younkers muſte needs bee gone, God bee with them. *Dyck* and *Eccho*, with the Ladies will cate & drinke as frælie for their ſake, as if they were here preſent, and heare me *Dyck*, if they had bene here, wee ſhould haue bene ſayne to wayte on the table, and to bee contented with their leauings after ſupper, whereas now wee wilbe ſo bold as to ſit downe with the reſt, ſince we be (as thou well knoweſt) of houſholde with that good gentlewoman, and by our Ladye, I was neuer ſo deintely brought vp but I could eat a hote Capon, as well and as ſauozly as a cold meſſe of porage, eſpeciallie where the bread & drinke is good.

Dyck. All this I confeſſe alſo to be good & ſound doctrine, but yet it græueth me to thinke that wee haue loſt ſo good customers which might haue continued ſuch banquetts oftentimes.

Eccho. Laſtly *Dyck* hold thy peace, if we haue not them, we ſhall haue others as good as they, thou mayſt bee ſure that as long as *Lamia* continueth betwiſtfull, ſhe ſhall neuer be without *Sutoys*, and when the Crows ſæte groweth

I. iii.

with

The Glasse of

With vnder her eye, why then no more adoe but enshueate thy selfe with such another. *Pea* and in the meane time also, it should be no bad counsell, if a man had foure or fye such hauntes in *floure*, that euer more when one house is on sweping, another spytte may cry creake at the fire: *floure* is no *floure* as the prouerbe saith, and now adaves the broker which hath but one bargain in hand, may chaunce to weare a thyed bare coate.

Dick Sayst thou so *Eccho*? and I promise thee I haue such a taking to this young man, that I was partly in mynd to haue followed him to *Dorset*. *Eccho* To *Dorset*? nay get me further from *Antwerp*, then I may be the inside of the chymnies, and they haue god lucke. Tush tush, *Dorset* is a pelting towne packed full of pooze skollers, who thinke a paye of rascall bosen a greates reward, but *Antwerp* for my money. I tell you truely, there are not many townes in *Europe* that maye deyne more tollye then *Antwerp*, but behold where the *Paragane* and his officers come. I will be gone, I like not the smell of them.

Dick By the masse neither I, they are going to cast off some bludhound to sake a vagabond or some like chafe, and let them hunt till they hartes ake, so I bee once out of their sight first.

They run a fide.

Actus quarti, Scena sexta.

SEVERVS the MARK GRAVE, with the officers.

Much is the mind of man deceived, which thinketh that rulers & officers haue the sweetest life; for although it seems vnder some more a sweeter thing to command, yet whose euer separates the sweet of his heartes and his heart vnto

Gouernement.

vnto his office, vnto the lightnes of the pleasure which cometh by commaundement, he shal find, that much greater is the payne of that one, then the profit of that other. For what pleasure reboundeth vnto an honest minde, to pronounce sentence of death vpon an offender? or what profit ariseth by punishing of malefactor: but on that other side, what grieve wanteth where quiet mynde is encombr'd with gouernment: what holow of the day is exempt from toyle: in the morning the praise of Suters at the chamber doze do breake the sweetest sleepe, the rest of the forenone is litle enough for the ordinarie howres of courtes and decyding of contentions, at other you shall hardly digest your meate without some lanes of complaints or informations: wherein likewise the rest of the day must be occupied: and the night sufficeth not to foresee what polittike constitutions are needful to be deuised or renewed, for to meddle with the dayly practises and mentions of lewde persones: so that in fine thine office will neither suffer thee to sleepe, nor yelo thee contentment when thou art awake, neither geue thee leaue to eate in quiet, nor permit thee to follow thine stonewall profite when thou art fasting. I set a side to declare what trade of other privat gaffes a man must omit when he is in authoritie: but well sayd the philosopher, which concluded that we are not borne onely for our selues, but parte our contrie also both chalenge. Well goodfellowes, one of you shal go to Sainte Spighells, and there at a howse with a red latyce you shall finde an old baude called *Pandarina*, and a yong damsell called *Lamia*, take them both and carie them to the coupe, geuing charge that they be safely kept vntill my further dyrection be known, and another of you shall seek out *Eccho* the parasite, al men know him wel enough, take him and bring him to me.

He departeth, as the Skoolemaster cometh in.

The Glasse of

Actus quarti, Scæna septima.

GNOMATICVS, NVNTIVS.

Gnomaticus.

[If none other thing were required in a saythfull endurce
to: but onely that he should teach his schollers grammar
or such other sciences, then with lesser trauaile might waite
attayne vnto perfection, sythens Grammar and all the li-
beral Sciences are by traditions left vnto vs in such sort,
that without any greate difficultie the doubt thereof may
be resolved: but the whole matter which careth for none
other thing but onely to make his schollers lerned, may in
some respect be compared to the horsecourser, which onely
careth to feede his horse fat, and neuer delighteth to ryde
him, manage him, or make him handsome: and when such
palfryes come to iorneyng, they are comonly so prouan-
der proude, that they prauence at the first exceedingly,
but being put to a long iourney or seruice, they melt their
owne greace and are not able to endure trauaile. Euen so
the mindes of yong men, being onely trained in knowledge
of artes, and neuer perswaded in points of morall reforma-
tion, become often times so proude & so headie, that they
are caried rather away with a vaine imagination of their
owne excellency, then settled in the resolutions which might
promote them vnto dignitie: and wandring in a vayne
glorious oppinion of their owne wit, they do (as it were)
founder and cast them selues in their owne halter. Such haue
Greeke philosophers bin in time past, who haue so far gone
on pilgrimage in their owne prauish conceits, that they haue
not shamed by a balne their of learning to defend such pro-
positions, as some most rediculous & estranged from rea-
son.

Gouernment.

son. *Anaxagoras* deſcended that ſnow was black and yet was ac-
 cepted a philoſopher of greates grauitie & iudgement. *Pherecydes* prognosticated y^e an earthquake was at hand,
 becauſe he ſaw the water drawen out of a fontayne, and
 yet was he the Maſter of *Pythagoras*, & accepted a pro-
 found philoſopher. *Protagoras*, alſo affirmed that mē might
 well affirme all that to bee true, which vnto them ſeem-
 ed true. And infinite others might bee reherſed, whoſe
 opinionate iudgements did reſpſe the reſt of their comen-
 dable capacitie: We truſt alſo haſt ſpōng the diuina-
 ble opiniō of *Atheiſts*. For the mind of man is ſo heauen-
 lie a thing and of ſuch rare excellēcie, that it alwaies wō-
 keth and can not be idle. And if with the quicknes of con-
 cept it be temptēd by a modeſt moderation, to haue re-
 gard vnto vertue, and morallitie, then proueth it both goodly
 & godly: whereas if it run on heblong, only led by natural cō-
 ſiderations of cauſes, it may proue admirable for ſome paſ-
 ſing quallitie, but it ſeldome is ſeene commendable or al-
 lowed for perfection. The conſideration wherof hath oftē
 moued me rather to enſtruct youth by a preſcribed order
 out of gods owne word, thē to nuzzle thē euer deperly in phi-
 loſophicall opinions. And yet is the mind of young men
 ſo prone and prompt to vanitie & delight, that all proueth
 not as I would haue it. For example behold my late ſchol-
 lers, who forgetting their duetie and neglecting my pre-
 cepts, are fallen into the ſnares which I leaſt of al miſtruſt-
 ed: But ſurely to confeſſe a truth, I iudge that it rather
 proceeded by the enticelements of others, then by their owne
 default. Oh how perillous is leuēde company vnto young-
 men: Well, I haue deuised yet a meane wherby both the
 Paraſites here may bee puniſhed, and the youngmen may
 alſo be rebuked at *Downy*. In ſuch ſort, that their ſodain ſe-
 peration may preuent all meanes to eſcape it, and yet that
 one being ignorant of that others puniſhment, ſhall neuer
 grudge or ſnuſſe at the ſame. And *Phylotas* with his neigh-

h. i.

bour

The Glasse of

bour *Phylocalus* promised me care while to put my deuise in execution, I long to heare what may be done therein, for still I feare me least the crafty Parasite should get knowledge thereof, and so both escape himself and further infect some other with newe deuises. But who is this that cometh hère in such haste?

Nuntius. Good lord what a world is this: Justice quoth he: mary this is Justice in deed of the new fashion.

Gnomaticus. And what Justice good fellow I pray thee.

Nuntius. Saye none at all Sir, but rather open tongue, an honest old gentlewoman with her kinswoman are commaunded to the coupe, onely because they suffered an honest youngman (and Sonne to a welthy Burgher) to suppe with them yesternight, and a good fellowe which is well known here in the City, and hath dwelt here these seuen yeares past, is also cast in pylson because he serued them at supper, I haue seldome heard of such rigoꝝ bled, especially since they proffer good sureties to be alwayes forth comming untill their behauiour be tryed.

Gnomaticus. Well good fellowe speake reuerently of the Magistrates, peraduenture there was some further matter therein then thou art aware of, but when was it done?

Nuntius. Euen now Sir, I doe but come from thence.

Gnomaticus. This geare hath bene polittiquely bled, and I will go see how it is come to passe, for these are euen those lewd companions which seduced my schollers. Good fellowe gramercy for thy tydinges.

Nuntius. Why? Do they lyke him so well? I holde a grote the parties are not halfe so well pleased therewith, but I wil go further until I may declare them vnto some pitifull minde, which moued with compassion, may speak vnto the Sparkgraue in their behalfe.

Finis Actus Quarti.

The

Gouernment.

The fourth Chorus.

The toiling man which tills, his ground with greatest paine,
Hath not alway such crops thereon, as yeld him greatest gain.
For he the fairest house, which laies thereon most cost,
Since many chips of chance may fall, to proue such labours lost.
In vaine men build their fortres, with stone with lime and sand.
Vnlesse the same be founded first, with Gods owne mighty hand.
Though *Paule* himself did plant, whose trauelles did not cease,
And then *Apollo* watred eake, yet God did giue encrease:
The grace of God it is, whercon god gyftes must growe,
And lacke of God his grace it is, which makes them yce full lowe.
How often haue bene sene, both watch and ward well kept,
And yet into the strongest holdes, hath treason lightly leapt:
The hardiest hen that is, the puttocke oft beguiles,
Such wolues do walke in wethers felles, y Lambes mistrust no
The fox can preach sometimes, but then beware the gase. (wiles.
For seldome failes a therviith hand, but that it takes a flase.
The deuill hath many men, to gather in his rentes,
And euery man hath sundrie meanes, to bying vs to their bents.
Some puffe vs vp with pride, and some set men aloft,
Whereby the most by princely pompe, forget themselves full oft.
Some giue vs wo:ldly good, and some giue beauties grace,
That one breeds care, y other lust, which train vs to their trace.
In fine and to conclude, what minde of man desires,
That same the deuill can set to sale, which stil maintains his fires
Beholde *Gnomatius*, which learnedly had taught:
His schollers here such good pceptes, as were with wisdom
And therewithall did care, to see them spend their time, fraught:
In exercise that might be good, and cleane deuoid of crime,
But then behold selfe loue, and sparkes of filthy lust,
Which made them straight despise his wordes, & cast the down in
And now behold he cares, to cure it if he might. (dust.
But all too late the water comes, when house is burned quite.
Wherefore who list to learne: *Obsta principijs.*
Since vertue seldome can preuaile, where vice so rooted is.

Finis Chori & Actus quarti.

The Glasse of

Actus quinti, Scena prima.

DICKE DROOM alone.



As if you play such play fare well altoget-
ther, of all weapons I can not abyde these
siluer daggers, I, with a mace quoth you:
I will not stand one blowe with a mace,
they haue caught my fellowe *Eccho*, but I
promise them they shall haue good lucke if
they catch me, you will say that I ought not so to leaue *Ec-
cho* in the byers, in deed we were sworne brethren, but
what for that? I know not now how I was aduised when
I toke that oth, but surely as I am now aduised my Bro-
ther shall daunce alone in prison, it is no biding heere for
me, but to be plaine I will trudge after these ponkers to
Doway, and trye howe the ale tasteth in those Ceasses, for
I like not the drinke in *Antwerpe*, now a dayes it is ven-
geable bitter, this was a supper in deed, no mangel though
Eccho and I were so glad of it, but we triumphed before
the victory, for whiles we were preparing the banquet,
came in an officer and laide hold of the women and *Eccho*
all at once: that sawe I, and to go. Whether nowe sir ha
quod one of the sargeantes to me: To buy olines for my
mistres quod I. The knave catchpole replied nothing but
laughed, as who should say, the Supper might be eaten
without sause well enough, but how madde am I to stand
prating here so long? I will be gone, to *Doway*, to *Doway*,
on mine honestie beheld wher the old men come, I meane
the fathers of these ponkers, adue my maisters, and say
you sawe not me,

Actus

Gouernment.

Actus quinti, Scæna secunda.

PHYLOPAES, PHYLOCALVS, NVN-
TIVS, FIDVS.

EUen now neighbour *Phylocalus* I finde what it is to be a father, a father: I say a carefull father, for I must confesse vnto you, that since the departure of my Sonnes I haue found no quiet in my thoughts: one while I saeme to doubt least they haue ben distressed by the way, another while I saeme to doubt least they be effsones entised vnto vanities by euill company, and how much the more I think hereon, so much the more I am perplexed with doubt. God for his mercy send vs comfortable newes, to recomfort my sorrowfull and doubtfull harte.

Phylocalus. Truly neighbour, and I am not altogether free from such imaginations, but whiles I recomfort my selfe by the hope which I haue in those letters that maister *Gromaticus* did wyte, I am straight wayes tormented againe with another doute, the which is such, that I may be ashamed to vtter it considering mine owne folly.

Phylopat. O neighbour keepe nothing from me for Gods sake.

Phylocalus. I will tell you then, I condemne my selfe of exceeding folly, in that I haue committed the cariage of those letters to my seruauit *Ambidexter*, whose double-nesse I haue often tryed, and therefore my simplicity was the greater: and because he is not (long sithens) returned, my minde conceyueth some doubt of his fidelitty.

Phylopat. Truly and not without cause, for he might haue returned long sithens. O what a dolfe was I that I sent not *Fidus* (here) with them also: Surely *Phylocalus* my minde gineth me that he hath abused vs.

The Glasse of

Nuntius. Letters, letters, letters.

Phylacalus. What cryeth this good fellow?

Nuntius. Letters from Doway, letters from Doway. Hey

Phylopes. Hary this seemeth to be some Carrier which cometh from Doway. Comest thou from Doway good fellow?

Nuntius. Yea sir doubtlesse.

Phylopes. And what letters hast thou?

Nuntius. Say that can not I tell; there are to many strange names for me to remember, but here is my register, and so may you knowe better then I what letters I haue in my packe.

Phylopes. Is that the fashion to write in a role a note of their names to whom thy letters are directed?

Nuntius. Yea Sir that is a custome which I and such ignorant fellowes must vse, for I cannot read my selfe, & to shew all my letters were folly; but I do alwaies beare such a role in my hand, wherein are written the names of those vnto whom my letters (for that tyme) are directed, & then when I shew it, euery man can soone tell whether I be for him or not.

Phylacalus. A good order surely, and I pray thee let vs see thy role of names.

Nuntius. Here it is Sir.

Phylacalus. To begin with all here is a letter for your neighbour, I trust I shall also finde another for my selfe.

Phylopes. Oh how this comforteth my hart, thy letter cometh from my younger Sonne, I will breake it vp.

He goeth aside with it.

Phylacalus. No now I haue lyke wise found one that is directed to me, & it is also orthographic of my Sonne *Phylotimus*, let vs see what it conteyneth in Gods name.

He readeth also.

Nuntius.

Gouernment.

Nuntius. Who shall pay me for the bringing of them?

Fidus. Stay a while good fellowe, thy paines shall be considered well I warrant thee.

Nuntius. Yea but I may not long tary, for I must go about and deliuer the rest of these letters this night.

Fidus. All that maist thou doe well enough, they will not be long before they haue done, but I pray thee tell me, dost thou not knowe my Maisters Sonnes?

Nuntius. What should I call them by their names?

Fidus. The eldest is named *Phylantus*, and the younger called *Phylomusus*.

Nuntius. I thinke I knowe maister *Flantus*, a tall yong gentleman, small in the middle, is he not?

Fidus. Yes surely he is but slender.

Nuntius. Mary and I sawe him in deed at *Doway*, braue (by the masse) and lusty, there was another gaye young gentleman in his company, and a seruing man, wotte you who? olde *Ambidexter* the best fellowe in all *Antwerpe*, I promise you they are mery and well.

Phylopes. What newes neighbour?

Phylocalus. Good and badde.

Phylopes. Cuen so haue I in my letter, hold good fellowe ther is a reward for bringing of these letters, & gramer cy.

Nuntius. I thanke you sir, I retourne to *Doway* wyth in these two dayes, and if it please you to commaund me any thing thither I will repayre to your house.

Phylopes. I pray thee do, for peradventure I wil wyte by thee.

Nuntius exit.

O God neighbour, how unhappie were we to send your lewd seruaunt *Ambidexter* with our Sonnes? My Sonne writeth vnto me that his brother *Phylantus* & your Sonne *Phylosyrchus* are seldome from the *Bozvelles* or *Tauerns*, and that *Ambidexter* is their companion, and meaneth to tary there with them and to retourn no more.

Phylocalus. My Sonne wyreth so in effect, but hee seeth

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meth to dout least they prepare themselves to abandon the University, and so go gadding about the world a little, for he writeth that they stay on hope that *Eccho* & certaine other of his companions will shortly be with them, otherwise they had bene gone long sithen. Of himselfe I haue good newes, for he wyfeth vnto me that the *Pallegraue* hath written vnto the chauncellour of the vniuersity for a secretary, and that he standeth in election.

Phylopes. And my Sonne *Phylomusus* is entered into the ministrie, and hath preached in the University, and meaneth shortly to go vnto *Genena*, such comfort we haue yet vnto our calamity. But as euery mischief is most easely cured and redressed in the beginning, so if you will followe my counsell, we will immediatly dispatch *Fidus* vnto them, who shall both apprehend *Ambidexter* and cause him to be punished, and shall also stave our two wandring Sonnes and bring them home vnto vs.

Phylocalus. I like your counsell well, and for the loue of God let it be put in execution immediatly, for in such cases nothing is so requisite as expedition.

Phylopes. Holde *Fidus* take these twenty crownes, and get thee a way with all speede possible, take post horses from place to place, and if they should chaunce to be gone from *Doway* before thou come, yet followe them, and neuer cease vntill thou haue founde them, and bring them home vnto vs.

Phylocalus. *Fidus* spare for no cost, and holde thee there are twenty crownes moze if neede require.

Fidus. Well Sir you shall see that no diligence shall want in me to recouer them. Will it please you to commaund me any other seruice?

Phylopes. No, but God send thee good successe.

Fidus departeth.

In the meane time neighbour let vs go see what is done for the staying of *Eccho*, that we may yet preuent all mischance

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chiefe as much as in vs lyeth.

Phylocalus. I lyke you well, your witte is very good by-
pon a sodaine, but beholde where maister *Gnomaticus* com-
meth, by him we shall partly vnderstand what is done.

Actus quinti, Scæna tertia.

GNOMATICVS, PHYLOPAES, PHYLOCALVS.

Gnomaticus.

Gentlemen, I haue sought you round about the Town,
this geare is in maner dispatched, *Eccho* is apprehended
wth his traine and all.

Phylopes. Wel. that is some comfozt yet to our heauy
hartes.

Gnomaticus. Why haue you any cause of heauinesse?
Tell me I pray you Sir, what meane you to stand thus a-
maled:

Phylocalus. My neighbour and I haue receyued newes
which are both sozowful and comfortable. Our two elder
Sonnes (by the letwde assistance of my seruauit to whom I
sent with them) do bestowe their time very wantonly in
Doway, - and do determine (as I semeth) to be gone from
thence very shortly.

Gnomaticus. To be gone? whether in Gods name?

Phylocalus. Nay that hee knoweth, to seeke aduen-
tures abrode in the world by all lykelyhode, and they stay
but for the comming of *Eccho* and his companions.

Gnomaticus. Wel as for their coming thanked be god it is
preuented wel enough, but I pray you Sir tell me how
know you this to be certeynly so?

Phylocalus. Why we haue receiued letters from our
other two Sonnes, holde you hers is mine, you may
read it.

He deliuereth him the letter.

L. i.

Now

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How now neighbour: what muse you: your wittes were
god (ere while) vpon the sodayne, plucke vp your spirits,
you shall see by Gods grace *Fidus* will bring vs good
newes.

Phylopos. Oh neighbour I am not able to expresse
the sorowes which my heart conceiueth, alas the gods of
the world (although they be gotten with great trauaile,
and kept with great care) yet the losse of them doth neuer
to ment a wise man: since the same deuice or wayne that
coude contriue the gathering of them, is able againe to
renew the like: but the misgouernmēt of a mans children,
or to see them cast away by lacke of grace or for lacke of
vigilant foresight, that onely is vnto the wyfdest mynde an
vnmendicnable wounde. Oh that my harte is not able to
beare nō to abide the furious assaults of this misfo:
tunc.

He sorroweth.

Phylocalus. What man stand by and take a mans
harte vnto you.

Gnomatius. What Sir for the loue of God do not
take the matter thus heauily, by his grace you shall haue
no such cause, your neighbour here hath cause of comfort:
for I perceiue that his Sonne hath so well spent his time,
and so well profited at his booke, that he standeth in elec-
tion to bee Secretarie vnto Walsgrave.

Phylocalus. Yea and his Sonne *Phylomusus* is also
become a famous preacher, & meaneth shortly to go vnto
Geneua.

Gnomatius. Wel then erch of you hath some cause of cō-
fort yet, and by the grace of God you shall see that the rest
will fall out better then you looke for; but if it should not,
you must yet arme your selfe with patience, and giue god
thantes in all thinges, since he can send tribulations and
vexations when pleaseth him, and can also send comfort
when seemeth mete to his deuine maiestie, but what haue
you

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you done for the preventing hereof?

Philocalus. Wary we have dispatched my neighbours ser-
uant *Fidus* to stay both them and *Ambidexter*, that the one
may be punished in example of all others, and that the
other may also be bydded from their hedstrong race which
they meane to run.

Gnomatichus. *Ambidexter*? Why what hath he
doone?

Philocalus. Do you not marke the letter? it seemeth
that his onclis leudenes hath ministered matter vnto their
misbehaviour, for he is their lodes mate & companio in all
places, and hath settled himseife with them, meaning neuer
moze to turne vnto me.

Gnomatichus. Surely *Philocalus* you were not well ad-
uised to send such a fellow with your Sonnes, I pray god he
haue deliuered my letters saythfullie, for I byd yet
neuer receauie answer of them. By whome recsaued you
these letters?

Philocalus. By a carrier which trauayleth weakely to
Doway.

Gnomatichus. And had hee no letters for me?

Philocalus. Surely I cannot tell, for I was so glad when I
founde in his role, letters to mee and my neighbour,
that I sought no further for any other, but you shall
soone finde hym out if you aske for the Carrier of *Doway*.

Gnomatichus. Well by your leaue then I will goe
seeke hym, for I long soze to haue answer of my let-
ters.

Philocalus. You shall do well, and in meane tyme
my neighbour and I will go vnto his house, for I perceiue
he is not well.

Actus quinti, Scena quarta.

The Glasse of

SEVERVS the MARGRAVE with his officers, and
ECCHO.

Severus.

Come on sirha, what acquaintance haue you with these
Ladys?

Eccho. Sir I haue but small acquaintance with them.

Severus. Ho: What did you there then?

Eccho. Sir I had wayted vppon them into the Towne
that day (as I doe vppon diuers other for my leuing) and
they prayed me to suppe with them in part of recompence
for my trauaile.

Severus. Wary sir your fare was good as I vnderstand,
and moete for much better personages then eyther of you.
Tell me who prouided it? And who paid for it?

Eccho. I knowe not Sir, it was enough for me that I
knew where it was, I neuer asked from whence it came
for conscience sake.

Severus. Well iested fellow *Eccho*, but I must make
you sing another note befoze you and I part. Tell me how
came you acquainted with *Phylsarchus*?

Eccho. I haue knowen him long since Sir, as I knowe
diuers other young gentlemen in this Towne.

Severus. Pea but howe came it to passe that he should
haue bene there at supper that night?

Eccho. What cannot I tell, neyther do I knowe whe-
ther he should haue bin there that night or no.

Severus. Yes that you can, did you neuer see him there
befoze?

Eccho. I saw him there once, in other honest company,
but what is that to me? Had I any thing to do with his be-
ing there for doth it followe of necessity that because he
was there once befoze, therfoze he should haue bin there
that night also?

Severus.

Gouernement.

Senecus. No, but you know well enough if you lyst that he should haue ben there, and that the banquet was prepared for him. You were best to confesse a trueth.

Eccho. Sir I will not confesse that which I knowe not, neither for you nor for neuer a man on liue. He might haue bene there for all mee, & he might haue bene away also if he list, for any thing that I know.

Senecus. Well, it were but lost labour to talke anie longer with you, go take him, and carrie him to the mill, and there let him be whipped euerie day thys, vntill he confesse the cyrcumstances of al these matters, wee may not suffer the Sonnes of honest and welthy Burghers to bee seduced by such lewde fellows, and they to scape skotfree.

Actus quinti, Scena quinta.

GNOMATICVS alone.

O God how a man may bee deceined (at the first) in a youngman: the capacitie of this *Phylotarcus* and hys yokefellow *Phylautus* was so quick and so sufficient to receiue any charge, that a man would haue belaued them to haue bene two of the best and towardest yongmen in thys citie, and yet behold how concupiscence and bayne delight hath caried them to run another race. I haue receiued letters here from my frind *Master* in *Dorset*, who declareth vnto me thereby, that they are sufficiently able to conceiue any tradicion or Science, but therewithall that they are so geue ouer to pleasures & light pastimes, y it is in maner vnpossible to brydle their trading desires. On that other side he prayseth the other two for the sobiect yong men that euer came vnder his charge, & confesse

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confirmeth in effect asmuch as they had tozittē for nēwes
vnto their parentes, whereof I haue greatly to reioyce,
that (hauing passed through my handes) they are so lykely
to come vnto promotion. And as I reioyce in them, so am
I most hartely soze for the two elder, that their indigern-
ment may become not onely a great grief to their parents,
but also a hinderance to such commendation as I might
else haue gayned by the others: but thus we may se, that
in euery comfort there may growe some desiquiet; and no
herbe so cleane but may be hindred by stinking weeds that
grow by it. Well I will go talke with their parentes, and
if they wilbe ruled by my countell, they shall giue them
leane a litle to se the world; and to followe any exercise
that be not repugnant vnto vertue, so vnto some toltels
neither cozection, noz frendly admonition, noz any other
perswasion will serue, vntill their stone roode haue beaten
them, and then they shalbe ostentatious (boogo late) men of
excellent qualities. But beholde where they come to dis-
charge me of this traiaile.

Actus quinti, Scena sexta.

PHYLOCALVS, GNOMATICS and PHYLOPAES:

How nowe maister *Gnomatich*, haue you receiued any
letters from *Dowry*?

Gnomatich. Yes sir I haue receiued letters from thence.

Phylolalus. And what newes I pray you?

Gnomatich. Euen the same in effect that you haue re-
ceiued.

Phylolalus. Why then I perceiue that our two youn-
ger sonnes haue not deceiued us; noz boasted more in their
letters

Gouernement.

letters then is true in effect.

Gnomatikus. So surely, so; my friend aduertiseth me that they are two of the forwardest young men that euer came in that Vniuersity, and that he hath great hope to see them in the end become famous througħ all the lowe countreys.

Phylcalus. Well that is some comfort yet; and what wryteth he of the two elder?

Gnomatikus. Surely he wryteth as much commendation as may be of their capacity, many therewal he saith that they be maruellously bent vnto concupiscence, therefore I wil tell you mine aduise. As sone as they come home, first rebuke them sharpely for the miste bestowing of their excellent wittes, and it shall not be amisse if you adde therewnto also some correction, that being done, I would wish you to put in their choyses what kinde of lyfe they will followe, so that it be vertuous, and not contrary to Gods woide, and let them see the woide a while: for such fine wittes haue such an vniuersall desire commonly, that they neuer pꝛone stayed vntill the blacke ore hath troden on their foes.

Phylpes. Yea mary but how are we sure to recouer them againe? When as I feare much that they are gone from the Vniuersity already:

Gnomatikus. Why doubt you of that?

Phylpes. Because my neighbours Sonne *Phylotimus* wryote vnto him that he much doubted they would abandon the vniuersity, and that they taried but onely to heare from *Eccho* and his complies.

Gnomatikus. Yea, but *Eccho* and the rest are safe enough for communing at them, and beholde where cometh the honourable *Sparkgrane* with his Officers, you were best to go vnto him, and to giue him thanks for hys greate care and diligence.

The Glasse of

Actus quinti, Scæna septima.

PHYLOPAES, SEVERVS, PHYLOCALVS, GNO-
MATICVS.

Phylopes.

Right Honourable, we are bound to yeelde you humble and hartie thanks, for that (as we vnderstand) you haue vsed great paine and diligence in apprehending of a lewde company, who haue (as we see nolo) seduced our children, and made them to neglecte the holosome preceptes which their faithfull enstrucker had giuen them.

Severus. Surely I haue done my best (in discharge of my duty) to apprehend them, and I haue examined them also, but truly I can not finde hitherto any pꝛofe against them, whereby they ought to be punished: and though I desire (as much as you) to see them condignly corrected, yet without pꝛofe of some offence I should therein commit a wrong. True it is that *Eccho* is knowen commonly in this Town for a Parasite and a flattering fellow, and the young woman also doth not seeme to be of the honestest, but yet there is no body which will come in and say this oꝛ that I haue seene oꝛ knowen by her. Shes confelleth that *Phylosarchus* and *Phylantus* were there one night at a banquet, and that *Phylosarchus* should haue supped there the same night that they were taken, and when I aske her to what end, she answereth that he was a suter to her for mariage, and for witnesse bringeth in her Aunt as good as her selfe, in the meane time I haue no pꝛofe of euill wherewith to burthen her. And then maister *Eccho* (on that other sid) he standeth as stille as may be, and saith that he knoweth not whether *Phylosarchus* should haue supped there oꝛ not, and for lack of pꝛofe

Gouernment.

of prooue I am able to go no further.

Phylocalus. Yea Sir but doubtles that *Eccho* was the first cause of their acquaintance, for the first tyme that my *Donne* was there, was one afternoone, at which tyme *Eccho* came to their Schoole Master in your name, and craued liberty for them to come and speake wyth you.

Seuerus. With me?

Gnomaticus. Yea Sir doubtlesse, and when I gaue them leaue to come vnto you, they returned (after two or three howers respyte) and sayde that you knew them not when they came there, and that *Eccho* said he had mistaken the Scholemaster and the schollers.

Seuerus. Sayd they thus of me?

Gnomaticus. Yea truly sir.

Seuerus. And sayd they that they had ben with me?

Gnomaticus. Sir I woulde bee lothe to say so if it were otherwile, and furthermore they seemed angry.

Seuerus. And wherefoze I pray you?

Gnomaticus. For that you gaue them no better countenance.

Seuerus. Befoze God they neuer came at me, but thys is soniewhat yet, for by this meanes I haue good cause to punish Master *Eccho*, and I pray you Master *Gnomaticus* go with me vnto him, and you shal heare what answer he is able to make vnto these matters.

Gnomaticus. With right good will sir I wil waite vpon you. Most honorable gentlemen, you shal do wel to consider in the meane tyme vpon that which I last tolde you as myne opinion.

Actus quinti, Scœna octaua.

M.i.

PHYLOPAES

The Glasse of

PHYLOPAES, PHYLOCALVS.

Phylopaes.

The aduice which master *Gnomatichus* hath given vs, doth not mislike mee altogether, but still my minde is more and more vexed with doubt, least in the meane time (and before *Fidus* can come at them) they fall into some notable mishap by theyr misgouernment.

Phylocalus. You do well to doubt the worst, but if it were so, what remedie but patience? and geue god thanks that hath sent to eche of vs such a Sonne as may become the comfort of our age.

Phylopaes. Truly it is in deede a great comfort that eyther of vs may take in our yonger Sonnes, but if we haue lost the elder (as I feare it much) what a corrosiue will that be vnto vs? Oh how I feele my fearefull harte panting in my restless brest: the Father of heauen beches safe to send mee ioyfull newes of *Phylautus*. O wretched *Phylopaes* thou art like vnto a couctous man, which hauing abundance is yet neuer contented, thou art already sure of such offsprings as may giue thee cause to reioyce, and yet thy minde is not satisfied, vnlesse all thinges might fall out vnto thine owne desire, and thou maist be compared to the patient which crieth out before the Chirurgicals instrument do touch him, because thou conceivest in thy imagination, the dread which tormenteth all thy thoughts. But alas why do I not prepare this wretched torper of mine, to be a present witnes what is become of my *Phylautus*? I will surely, go provide all thinges necessarie for my iourney, and neuer giue rest vnto these bones untill I may see him. I will do so.

Phylocalus. What abide *Phylopaes*, I am ashamed to see you so impatient, what man, I am as sozie to heare of my

Gouernment.

my Sonnes lewd behauiour as you are of yours, and to tel a truth, I thinke he wilbe founde moze faultie then yours, but be it as God pleaseth, I haue one especiall comfort, and that is, that I performed my duetie in carefulnes and in foresight (as much as in me laye) to guide him vnto promotion, it is comendable in a parent to haue a care for his children, but this womanlike tenderne in you deserueth reprehention.

Phylopes See how euerye man can geue good counsell, and few can followe it, well I praye you let vs withdraue oureselues to our houses, to see if change of place may also change my melancholike passion.

Phylocalus Go we, I will go to your house for companie,

Actus quinti, Scæna nona.

SEVERVS, GNOMATICVS, FIDVS.

AMBIDEXTER.

Seuerus.

WELL since he is found culpable of thus much, I would but talke with these neighbours of mine (I meane *Phylopes* and *Phylocalus*) and wee will deuise such punishment for the malefactor, as may be a terror hereafter to all parasites how they abuse the name of an officer, or entyse the children of any burghers.

Gnomaticus. Sir I dare say they will be pleased what soeuer you do therein, and if it so please you I will go vnto their houses and call them vnto you, for mee thinkes they are departed since we went. But what is hee that commeth here in such haste?

Sp. II.

Fidus.

The Glasse of

Fidus. Oh that I coulde tell where to fynde my Master.

Gnomaticus. It is *Fidus*, God graunt he bring good tidings.

Fidus. I would rather fynde him in any place then at his house, that he might haue some company, (yet) he myght comforte him, for I dare say these tidings shall break his harte with Dooule.

Gnomaticus. I will go to him. How is to *Fidus*, what newes?

Fidus. O master *Gnomaticus* I knowe no man whom I would rather haue presently then you, O Sir I am vnhappy, for I am the messenger of the most vnsull newes that euer my master receyued, for gods loue accompanie me vnto him that you might yet by your wisdom asswage the extremite of his grief.

Gnomaticus. I will willingly beare the companie gentle *Fidus*, and surely thou deseruest greate commendation and thankes, as well for thy fidelitie, as also for the excusing greate spede which thou hast made, but I pray thee tell vs first (in the presence of the right honorable Marke graue) the whole circumstance & effect of these thy newes, which thou sayest are so forowfull.

Fidus. Sir since you will needes haue it, my master hath lost his eldest Sonne, and Master *Phylodulus* hath lost the better then lost his also.

Gnomaticus. Alas these are heauie newes in deed, and small needes afflict the poore parents with extreme grief, for they are vnto me (almost) vntollerable, but since it becommeth a christian to beare patiently what heeuer God doth prouide, I pray thee tell on the whole circumstance of euerie thing as it fell.

Fidus. I will tell you Sir, I vied all the diligence possible on my way, and yet before I coulde come at *Dandy*, they were from thence departed.

Gnomaticus

Gouernment

Gnomonius. What all together?

Fidus. No sir, but *Phylomysus* was sent by the whole consent of the vniuersity into the *Dalgrau* to be his secretary, whereas he yet remaineth in good estimation, and *Phylomysus* was gone into *Genoue*, moued with an earnest zeale and spirit, and there he is in singular commendation and much followed.

Gnomonius. And what was become (the meane while) of *Phylomysus* and *Phylomysus*? They were still at *Dorway*, were they not?

Fidus. No sir, they were gone also, but no man could tell me whether they were gone, and they were gone some what before their brethren.

Gnomonius. Why then they tarried not so? *Eccho*, as the letters imported that they would haue done.

Fidus. No sir, they had aduertisement that *Eccho* was apprehended, and that hastened their departure.

Gnomonius. And by what meanes knew they of it?

Fidus. There was one *Dicke Droom* a companion of *Ecchoes*, which came vnto them and tolde them the whole discourse wherevpon they fledde with him immediately.

Gnomonius. Such a one was presente in deede when *Eccho* was taken, and because mine officers knew him not, nor had any commission to search for him, therefore they suffered him to departe.

Fidus. But vpon him, I would to God they had made him safe also, for he hath bin the casting away of *Phylantus*, *Phylantus*, *Phylomysus*, *Dicke Droom* with my friend *Ambidexter* here, went out of *Dorway* together, and because my matters charge was that I should followe where so ever they went, I followed as fast as I could by enquiry, and with in three or foure dayes iourney, I heard that *Phylomysus* by the helpe of this good companion *Ambidexter* had gotten a fair minion forsooth, and stayed with her at *Brusselles*, from whence *Phylantus* and *Dicke Droom* departed, and toke

ap.iii.

their

The Glasse of

their way together by towarde*s* Germany, noli*n* *Phylosarchus* and his cariage held their way (as it was saide) towarde*s* France. When I saue that they were so parted, and that I could not followe both companies at once, I thought best to holde on my way towarde*s* the *Walsgraues Court*, & hoped that by the way I might yet chance to heare of *Phylantus*, and in very deede I heard of such a one at sundrie places, and at last I heard of him expressedly, for the day befo*re* I came to the *Walsgraues Court*, he was there executed for a robbery with *Dicke Droom*, yea euen in sight of his Brother, and notwithstanding the fauour that he is in there, such seuer*e* execution of iustice is there administered.

Seuerus. It is a happy common wealth where Justice may be ministred with seueritie, and where no mediations or sutes may wrest the sentence of the Lawe.

Fidus. When I had there receyued these heavy newes, I toke letters of dispatch and aduertisement from *Pholomusus* to his Father, & crossed ouer the Countrey towarde*s* Geneva. And long befo*re* I came thether *Phylosarchus* had bin there (for fornication) whipped openly thre*e* seuerall dayes in the market, and was banished the Colone with great infamie, notwithstanding that his Brother *Phylotimus* was an earnest suter vnto the congregation for him. When I perceyued that none other issue could be had of my trauaile, I toke letters from *Phylotimus*, and sought no further after *Phylosarchus*, but thought my duty first to aduertise my maister of the certainty, and by my way homewardes I ouertoke this good fellowe *Ambidexter* in such a ray as you se, and haue brought him with me to abide such punishment as the worthy *Warkgraue* here and other magistrates shall thinke meete for him.

Ambidexter. Oh Sir be good vnto me and pardon this offence.

Seuerus. Pardon? Nay surely thou rather deseruest death,

Gouernment.

death, for it seemeth vnto me, that these young men had not so lightly gone astray, had it not bin through the helpe of thee and such as thou art, such lewde seruantes as thou art, are the casting away of many toward young personages, and therefore since thy good happe hath returned thee better, thou shalt with the rest serue as an example to all seruantes. But thou canst tell what is become of *Phylosarchus*?

Ambidexter. He was so sore whipped that I feare hee be dead. I lefte him in a village fyfte leagues distant from *Genena*, so sore that he was not able to stir either hande or fote.

Senecus. Well Master *Gnomaticus*, since onley this fellowe is recovered, I think mete to hold this course of iustice, he together with Master *Eccho* shall bee whyped aboute the Towne thre seuerall market dayes, with papers declaring their faults set vpon their backs, and afterwards they shall be banished the Citie, vpon payne of death neuer to returne, & Distresse *Lamia* with her Aunt shall likewise be set on the Cucking stole in publique thre market dayes, & then to be banished the Towne also.

Gnomaticus. Surely you haue well deuised, and I beseech you Sir vouchsafe to assist mee in comforting the wofull Parents *Phylopes* and *Phylecalus*, who I dare say will be so sorrowfull for these tidings, that it shall bee harde to perswade them to patience.

Senecus. It is but a reasonable request, & I will moste gladly accompany you, go we together, and thou *Fidus* hast well deserued thy freedom, with a better turne for thy faythfull seruice in this behalfe, and I wilbe a meane vnto thy Maister that thou maist bee considered accordingly.

Fidus. I thanke you Sir. My Masters, the common saying is clasp your handes, but the circumstance of this wofull tragicall comedie considered, I may say iustly vnto

The Glasse of

you tying your handes, neuerthelesse I leaue it to your discretion.

Finis.

Epilogus.

What
foeuer is
written
is written
for our
learning.

WE liue to learne, so; so Saint Paule doth teach,
and all that is, to doone so; our anie:
Both good and bad, may be the wisemans leach,
The good may serue, to make him beare like sayle,
The bad to shun, the faults inherin they sayle.
Good wyndes and bad, may serue in sundry sorte,
To bring our barkes, into some pleasant porte.

Who liue to learne, what diligence may do,
what humble minds, by studies may attayne,
Let him behold, these younger brethren two,
Whose wits at first, did seme to bee but plague,
Yet as you see, at last they got with payne,
The golden shee, of grace and cunning skyll,
Before the rest which folowed wanton will.

And such an brag, of quicke capacitie,
Do thinke the field, is wone withouten blowes,
Let them behold, the youthfull banitie:
Of th'elder twayne, whose fancies lightly chose,
To seeke delight, in garish groundes that growes.
Yet had by hart, their masters wordes in hast:
But thinges sone got, are lost againe as fast.

For proue whereof, behold how sone they fell,
From vertues path, to treade in vices tracks,

And

Government.

And therewithall, (I pray you marke it well)
Their fallcs were foule, they fell vpon their backs.
Which gaue their bones, so many busing craks:
That afterwarde, they neuer rose againe,
All Hamcsfull death, did ende their greuous payne.

Who fallcs on face, hath elboves hands and all,
To saue him selfe, and therewith eke to rise:
To fall on backe, betokens such a fall
As cannot rise againe in any wise:
For when he falls, his face wide open lies.
To enery blowe: and cannot fend the same,
Such fallcs sound they, which brought them some to shame

And in meane while, their Brethren rose as fast,
Such like the snail, which clymes the Castle wall,
With ease steepe, when souldiers downe be cast,
With furious force, and many a headlong fall.
Assaults are hotte, but yet if there withall,
Some temperance, and polycye be used,
They winne those fortes, which hotter heads refused.

I meane but this: you see the younger twaine,
(Bycause they did in vertue take delight)
They clombe at last (and that with pleasaunt paine,)
To honours Court, wherin their place was pight.
You see againe, their Brethren (by delight,
In filthy lust, selfe loue, and succ like mo)
Did fall as fast, to Hamcsfull death and wo.

You see the bond, for faithfullnesse made free:
You see the free, for doublenesse disdaind:
You see the whippe, the ruke stole, and the free,
Are thought rewarde, for such as vice hath staind:
You see that right, which euer more hath raigned,

P.J.

And

The Glasse of

And iustice both: do keepe their places still,
To cherish good, and eke to punish ill.

These things my muse, did meane to make you knowe,
By proofe in acte of that which you haue seene
These things my muse, thought meete to set in shewe,
But otherwyle, then common wont hath bene.
This chrystall glasse I polisht fayre and cleene,
For enery man, that list his faultes to meene,
This was my mind, and thus I make an end.

FINIS.

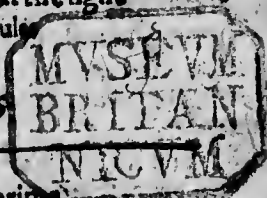
IMPRINTED AT Lon-
don By H M

for Christopher Barker at the signe

of the Grasshopper in Pauls

Churchyarde,

Anno Domini. 1578



Faultes escaped in the printe.

In the second Chorus line. 5. for cares, reade fares.

In the same Chorus line. 16. for then, reade them.

In the second page of. ff. line. 16. for kinswoman, reade
kinswomen.

In the third page of. ff. line. 18. for your, reade out.

In the first page of. ff. line. 6. for floze is no floze, reade, floze
is no floze.

In the eighth page of. ff. line. 4. for gammer reade Gram-
mer.

In the seconde page of. ff. for unto Wallgraue, reade, unto
the Wallgraue.

1674
only 6

2 5 5 5
Bj. uauafin



